# CAPTIVES
BOUND IN
# CHAINS,
Made FREE by
# CHRIST
THEIR
# SURETY
OR,
The Misery of Graceless Sinners,
AND
Their Recovery by Christ their Saviour.

By T. DOOLITTE [illegible]

Isa. 42. [illegible] the Lord have [illegible] in [illegible]
[illegible] and, and will keep thee, and [illegible]
[illegible] the people, for a light of the [illegible]
[illegible] the blind-eyes, to bring [illegible]
prison, and them that sit in darkness [illegible]
Isa. 49. [illegible] That thou mayest say to the prisoners [illegible]
[illegible] in darkness, Shew your selves [illegible]
7. [illegible] As for thee also, by the blood of [illegible]
[illegible] thy prisoners out of the pit wherein [illegible]
12. [illegible] strong-hold, ye prisoners of [illegible]

LONDON, Print[illegible] for [illegible]
[illegible] three [illegible] in [illegible]
Chappel, and [illegible] Bible on [illegible]

Sara Williams
her book

# To the *Congregation* to whom these Sermons do belong, whether *Bond* or *Free*.

*My dearly Beloved, and longed-for, my Joy and Crown;*

THE serious consideration of the *immortality* of your Souls; the *captivity* of many amongst you to Satan and to sin; the *eternity* you are approaching to; the *necessity* of being made free from spiritual bondage; the *shortness* and *uncertainty* of your abode upon earth; your *capacity* of being set at liberty by Christ (whilst you are on this side the grave); the *impossibility* of redemption and deliverance [illegible] sinful and hellish [illegible]raldom after death; moved me at first to [illegible]ach these Sermons on this Subject to your [illegible], and now to present them to your eyes; hoping that as the having of them in your hands to view what hath been said unto you, will be an help unto your memories, so also a means to continue, further, and increase that sense of the evil of Soul-captivity, that sorrow that you had been Captiv[illegible] to Satan [illegible] long, and [illegible]

desires to change your Master, and have your fetters knocked off, and be brought into the liberty of the Sons of God, by Christ the Son of God; all which many of you (through the grace of God, for his work it was, and the glory thereof is due alone to him) did manifest and declare; not only in your earnest desires for Gods sake, and for Christs sake, that the Congregation, if they had any love for, or pity to miserable enthralled Souls, would seriously and fervently pray to God, that the chains of sin, wherewith you had been held, might now be cut, and the bonds broke; but also in your private converse with me: Which is here related (the Lord knows) not that I may be accounted any thing (for I know that I am nothing), or that I do put any great esteem upon any thing that I can do; for I do judg my self, as to gifts or grace, or both, to be the meanest one employed in the work of the Lord, and service of immortal Souls: But that if God be pleased to work by a weak and silly man, the Glory might be ascribed unto him.

Man at first was made the most noble and most excellent creature of all Gods visible works; endued with such powers that he was capable of knowing, loving, and enjoying God his maker as his happiness, felicity, and end; created free from sin and corruption, and free from sorrow and affliction; though not free from temptation, nor from a possibility of losing his freedom, yet

yet he had a power and a liberty to have continued in that condition, without any neceſſity of coaction to depart from it.

But this free and noble creature aſſaulted and ſet upon by the crafty and malicious Serpent, and left to the freedom of his own will, was prevailed with, and overcome by Satan, to tranſgreſs the law of his maker, and violate his Covenant, proved an Apoſtate, and turned rebel againſt God that gave him his being, and that good condition in which he was created, who by the abuſing of his liberty loſt his freedom, and brought himſelf and all his poſterity into an eſtate of ſlavery and bondage, out of which he was no way able to help himſelf.

Man lying in this pitiful plight, in this forlorn, miſerable, and deplorable condition, the God of grace and mercy (of his meer grace and mercy) did commiſerate, ſeek after him, find him out, and made known a way of Redemption for him, even by the Incarnation, Paſſion, and Crucifixion of his own Son; which he did more and more clearly in ſeveral ages diſcover to the captivated children of enthralled *Adam*; whereas he provided no Redeemer for fallen Angels, but where they fell, there they lye, bound in chains of darkneſs, without hope of help, or poſſibility of recovery to all eternity. Behold, ye Captive Sons of men, a remedy for you, but not for Devils; for God ſent not his Son to take upon him the nature of Angels, but

seed of *Abraham*; and that when the Apostatizing Angels sinned, and were falling down to hell, Christ did not take hold on them; but on man (when by reason of sin he was tumbling and sinking into everlasting misery) he did take hold, and snatched him from the flames of eternal burnings, from the curse of the Law, and from the intolerable wrath of an angry and provoked God.

This God and Saviour that did foresee your thraldom and bondage, did from all eternity agree and covenant betwixt themselves in this way of Redemption to afford you succour and relief; that Christ should become your Surety, and be bound for you, that were bound, and died for you that should eternally have died, and set you at liberty by paying down a valuable ransom for you; of which you should be partakers, if you turn from sin to God, from Satan to his Son, heartily consenting to take him for your Lord-Redeemer, for your Prophet, Priest, and King, to rule, instruct, sanctifie and save you; resigning up your selves and all you have and are to him, preferring him before all, loving him above all, believing on him, and obeying of him sincerely, constantly, and universally, without partiality, and sinful, secret reservations; and if you like not him, and accept not of deliverance from your bonds and fetters upon these conditions, you must lye and perish in your chains of sin and guilt for ever.

This

This is that Redeemer that is preached, publiſhed and tendered unto you: This is He, and He alone that can make you free; and if he do, you ſhall be free indeed; accept him as he is offered, and deliverance and ſalvation is come unto you; refuſe him, ſlight him, or neglect him finally, and you are Captives without ranſom irrecoverably. All of you by nature were in this ſtate of ſpiritual Captivity, and all of you now are Bond or Free: For as there are but two places in the other world appointed by God to be receptacles of mens Souls, namely, Heaven and Hell; ſo in this world there are but two ſorts of men (ſo diſtinguiſhed by their ſpiritual ſtate) Captives or Free; the one continuing ſo, ſo ſhall be plunged into hell; the other ſhall be poſſeſſed of heaven. Under which of theſe you are comprehended, you may be helped to diſcern, if you will read, conſider, ſearch, and pray: If you find your ſelves yet Captives, to know your miſery, and the Chains wherewith you are bound, and how to get them off, read the former part of this little book: If Free, to inflame your hearts with love to your Redeemer and Surety, that paid the ranſom for you; and learn how you are engaged to hearty and everlaſting thankfulneſs for his mercy towards you; and to expreſs it by holy walking while you live, conſult the latter part of this Treatiſe. In all which I have endeavoured to uſe plainneſs

of ſpeech, avoiding hard words and terms of art, as alſo controverſies that might have been brought into this ſubject; concerning the Power and Will of man, concerning the Satisfaction of Chriſt, and ſuch like, contenting my ſelf with what may ſuit the end I aimed at in preaching of them, the awakening of the Conſcience of Captive-ſinners, that are faſt aſleep in their fetters and bonds of iniquity; and the bringing of the more ignorant to ſight and ſenſe of their neceſſity of deliverance by Chriſt; (as for the more knowing, let them read the works of men of more knowledg); for if I may by any means help the weak and ignorant, that cannot underſtand the elaborate works of the more judicious, I ſhall account it a ſingular mercy: For if I could, I dare not *uſually*, when I am to ſpeak in the Name of God to immortal Souls, ſoar aloft above the capacity of the meaneſt; the ſtrong might ſtoop to the plainneſs of wholeſom words, when the weak and ignorant cannot come up to the underſtanding of what is more ſublime; though rude and undigeſted matter becometh not the place of any that ſtands to ſpeak to people going to another world, about things of everlaſting concernment; yet I judg, that he ſhall have but little comfort another day, that ſtands and ſpeaks one word for Chriſt, and two or ten for himſelf; a little to ſet forth Chriſt, and much to ſet forth his own parts: If any look for ſuch

things

things here, that they may not loſe their labour, let me deſire them to lay it by, for you will not find it: But that this in its plain dreſs and ſtile, without all pomp of words, being read by you, or any others, might be to the profit of you or them, is the deſire, and ſhall be the prayers of him that is

*Yours for the Service of your Souls,*

*March* 18.
1674.

THO. DOOLITTEL.

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The

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*Adver-*

# *Advertiſement.*

THere is lately Publiſhed Forty Six Sermons upon the whole Eighth Chapter of the Epiſtle of the Apoſtle *Paul* to the *Romans*, Preached by the Reverend and Learned *Tho. Horton*, D. D. late Miniſter of St. *Helens*, *London*.

There is alſo a Printing of the ſame Authors theſe following Treatiſes:

8. Sermons upon the whole Fourth Pſalm.
10. Sermons upon the whole 42 Pſalm.
19. Sermons upon the whole 51 Pſalm.

All which were left under his own hand Ready for the Preſs.

Printed

# Printed for *Tho. Parkhurſt.*

THe Young Mans Inſtructer and the Old Mans Remembrancer, in an Explication of the Aſſemblies Catechiſm. Publiſhed for an help to Maſters of Families in inſtructing of their Children and Servants in the Truth of the Goſpel, and applying them to their Conſciences. By *Tho. Doolittel*, Miniſter of the Goſpel.

Isa. 61. 1.

*The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound.*

——*to proclaim liberty to the Captives, and the opening of the prison to that are bound.*

## CHAP. I.

*Containing the Explication of the Text.*

THese words, though true of the Prophet *Isaiah*, yet have principally reference unto Christ; who going into the Synagogue on the Sabbath-day, chose these words for his Text, and preached upon it, to the admiration of his hearers, *Luk.* 4. 18. And applied these words unto himself, as chiefly intended *v.* 21. Other holy men of God had the Spirit of the Lord upon them, and was imparted to them, by which they spake, 1 *Pet.* 1. 11. & 2 *Pet.* 1. 21; But Christ in a more

eminent manner and meaſure, *Iſa.* 11. 2, *And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledg and of the fear of the Lord.* Iſa. 42. 1, *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles.* Yea, Chriſt had the Spirit more abundantly than all others, *Joh.* 3. 34, *For he whom God hath ſent, ſpeaketh the words of God; for God giveth not the ſpirit by meaſure unto him.* All Believers are anointed of God, have received a ſpiritual and holy Unction in ſome meaſure of ſanctifying-grace, 2 *Cor.* 1. 21, *Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God.* 1 Joh. 2. 20, *But ye have an Unction from the holy One, and ye know all things.* Ver. 27, *But the anointing which ye have received of him, abideth in you; and ye need not that any man ſhould teach you,* [the grounds of Religion which ye have already learned, or any new Doctrines which ye have not already received] *but as the ſame anointing teacheth you of all things* (needful to be known in order to ſalvation, or to preſerve you from being deceived, or drawn away by falſe Teachers) *and is truth, and is no lie, and even as it hath taught you, ye ſhall abide in him.*

Beſides this anointing common to all Gods people, there is a more ſpecial Unction, where-

by

by certain perſons choſen and called of God to holy employment eſpecially, are fitted and qualified with gifts and graces for the better diſcharge of their Office, in former times typified by material Unctions, *Lev.*8.12, *And he poured of the anointing oyl upon Aarons head, and anointed him to ſanctifie him.* But Chriſt was anointed in a more large manner and fuller meaſure than any other, being choſen and called and appointed by God to the office of Mediator betwixt God and man, which no other was capable of, or fitted for, *Pſal.*45. 7---*therefore God, thy God hath anointed thee with the oyl of gladneſs above thy fellows.* Chriſt had a fulneſs of *abundance*, Col. 2. 3. *In whom are hid all the treaſures of wiſdom and knowledg.* Ver. 9. *For in him dwelleth all the fulneſs of the Godhead bodily.* And Chriſt had a fulneſs of *redundance*, that floweth over unto his people. Like the ointment upon the head of *Aaron*, that ran down to the skirts of his garments, *Pſal.*133.2; ſo there is a conveyance of grace and ſpiritual gifts from Chriſt unto his members, who is like a fountain, that though it over-flows, yet ever-flows; ſendeth forth its ſtreams, and yet is full ſtill, *Col.*1.19, *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* Joh 1.16, *And of his fulneſs have all we received, and grace for grace.* As from the fulneſs of ſin in the firſt *Adam*, we have all received ſin for ſin; ſo from the fulneſs of grace in Chriſt the

ſecond *Adam*, all Gods people receive grace for grace.

Chriſt was thus anointed [*to preach good tidings to the meek*]. When man had ſinned ſad tidings were brought unto him, *curſed is the ground for thy ſake*, tidings of toyl and labour, tidings of death, and of the evils contained in the threatning, tidings of wrath and ſore diſpleaſure from a provoked God. Yet God himſelf did preach the firſt tidings of a Saviour to loſt man, *Gen.*3.15. When the Lord ſent a meſſage to *Iſrael* by *Moſes*, that *becauſe they were a ſtiff-necked people, he would come into the midſt of them, and conſume them*; theſe were evil tidings, and cauſe of mourning, *Exod.* 33.4. The Prophet was ſent to the Wife of *Jeroboam* with heavy tidings, 1 *King.* 14.6. But when man was in a loſt condition, the diſcoveries of a Saviour were the beſt and gladdeſt tidings that could be brought unto him. If God had ſaid to man, *I will make thee rich, but I will not forgive thy ſins; thou ſhalt live long in the world, but not eternally with me in heaven; thou ſhalt live on earth all thy days in eaſe and pleaſure, but after death in pain and torment*; theſe would have been heavy tidings. But for God to ſay and ſend to loſt man this news, thou haſt undone thy ſelf, but I will help thee; thou haſt loſt thy ſoul, thy God, thy happineſs, but I will reſtore thee, I will give and ſend my Son to ſeek and to ſave

loſt

loſt ſinners; was not this joyful tidings? God ſent his Prophets to publiſh theſe tidings to the world, *Iſa* 52. 7. And Apoſtles came with theſe glad tidings, *Act* 13.32. And Angels, *Luk.* 2.10. *The Angel ſaid, fear not, behold I bring you good tidings of great joy, which ſhall be to all the people.* But theſe tidings were not only brought by Prophets, Apoſtles, and Angels, but by Chriſt himſelf, *Luk.* 8. 1, *He went through every Village and City, preaching and ſhewing the glad tidings of the Kingdom of God. David* ſaid of *Ahimaaz*, *he is a good man, and bringeth good tidings*, 2 *Sam.* 18. 27. But Chriſt, we may ſay, is a good Saviour, and bringeth good, the beſt tidings that ever were reported to the children of men. And when Chriſt returned to heaven, he hath given commiſſion to his Miniſters to preach and publiſh the ſame tidings. As *Cuſhi* ſaid running in haſte, *tidings my Lord the King*, 2 *Sam.* 18. 31; ſo we come to poor ſinners, ſaying, *tydings* to you poor periſhing ſinners, *tidings*; *tidings* from God, *tidings* from heaven. What? what are they? are they glad tidings? may ſinners expect any glad tidings? Tell us, oh tell us, what are theſe tidings that you bring? What are they? *Chriſt a Saviour for loſt ſinners. Chriſt a Phyſitian for ſick and wounded ſinners. Pardon for the guilty ſinner. Peace for the troubled ſinner; Life to the condemned ſinner; Heaven for the Hell-deſerving ſinner. Theſe, theſe are*

*tidings* that are brought unto you! Oh *how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things*, *Rom.* 10. 15. But do you bring theſe tidings to great ſinners of a Scarlet dye? Yes, if you do repent, and turn to God, and accept of Chriſt upon Goſpel-terms for Lord and Saviour, here are tidings in the Goſpel brought by Chriſt himſelf of pardon and ſalvation, *Joh.* 3. 16. But what if we do not, hath Chriſt brought any ſad and heavy tidings; Yes verily, as you may read; *Mark* 16. 16, *He that believeth not, ſhall be damned.* It was ſad tidings when news was brought that the *Ark* was loſt, 1 *Sam.* 4. 19. But oh what heavy tidings will it be to the refuſers of mercy, to the ſlighters of Chriſt and his grace, when it ſhall be told them; Now your Souls are for ever loſt, and God and Chriſt is for ever loſt, and heavens happineſs is for ever loſt. In a word Chriſt came principally to preach good tidings to poor ſinners; but yet he bringeth alſo terrible tidings to the impenitent and unbelieving.

*He hath ſent me to bind up the broken-hearted*]. When man by ſin had broke Covenant with God, he broke the peace with God, and all mankind did break in *Adam*, and proved Bankrupts; and though all are broken by ſin, yet few are broken for ſin; all of us put up *broken duties*, but few of us have *broken hearts*; many are broken in their eſtates through po-

verty

verty, and many mens bodies are broken through age and ſickneſs; but yet their hearts do not break for their ſin. But this is the comfort of broken-hearted ſinners, that Chriſt himſelf was ſent to bind you up, to dreſs and to heal your wounded broken hearts. Chyrurgions may ſet and bind broken and diſ-jointed bones, but Chriſt alone can ſet, and bind, and give eaſe to broken hearts. When by ſinning thou doſt break the commands of God, he is highly offended and provoked, *Num.* 15. 30, *But the ſoul that doth ought preſumptuouſly, the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.* 31, *Becauſe he hath deſpiſed the word of the Lord, and hath broken his Commandment, that ſoul ſhall be utterly cut off, his iniquity ſhall be upon him.* But when by ſorrowing and repenting thy heart is broken becauſe thou haſt broken the command of God, he is well-pleaſed with thee, *Pſal.* 51. 17, *The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, O God, thou will not deſpiſe.* When thou didſt break the command of God, thou didſt deſpiſe God, 2 *Sam.* 12. 9. But when thy heart is broken for thy ſin, God will not deſpiſe thy broken-heart, but God himſelf will come and bind and heal thee, *Pſal.* 147. 3. He *will come and revive thy contrite ſpirit*, Iſa. 57. 15. *He will come and be nigh unto thee, and will ſave thee*, *Pſal.* 34. 18. The ſum of all is this, if thou be broken for thy ſins,

thou ſhalt not dye of the wounds by ſin made in thy Soul.

*To proclaim liberty to the captives and the opening of the priſon to them that are bound*]. This might partly refer to the temporal deliverance by *Cyrus* from the *Babylonian* Captivity; but chiefly denotes the ſpiritual freedom from the bondage and thraldom of Satan and ſin by Chriſt.

In theſe words you may obſerve,

1. *A choice and precious priviledg.* Bondage and thraldom is a ſore evil, liberty as great a good; but the ſpiritual bondage and ſlavery of the Soul to Satan and to ſin, is far worſe than corporal bondage, than *Turkiſh* ſlavery; therefore ſpiritual liberty by Chriſt is far beyond (in its excellency and deſirableneſs) any outward deliverance from bodily bondage.

2. *The perſons that this priviledg is for.* For thoſe that are Captives. The bleſſings and priviledges that ſinners have by Chriſt are ſuitable to their neceſſity, reſtoring of ſight to the blind, limbs to the lame, health to the ſick, eaſe to the pained, and liberty to the Captive, are all ſeaſonable and ſuitable mercies.

3. *The publiſhing, declaring, and making of it known*, by way of proclamation. The great God that might have kept ſinners in bonds for ever, and in priſon for ever; doth paſs an act of grace, and ſent his own Son into the world, to proclaim liberty to ſpiritual bond-men; proclamation

clamation hath been made by Christ himself, that prisoners may be released, that those that are bound in Chains may have their fetters knocked off, and such as have been taken Captive by the Devil, the common enemy of mans salvation, may be set at liberty; and the Ministers of the Gospel are given by Christ, and sent by him as the *Heralds* of the great King of Heaven and Earth, to proclaim pardon to the penitent, healing to the wounded, ease to the burdened, liberty to the captives. This Christ did in person in the days of his flesh upon earth, *Joh.* 7. 37; and now the Ministers of Christ do proclaim the same things in Christs stead, 2 *Cor.* 5. 18, 19, 20. *Cyrus* King of *Persia*, put forth a proclamation throughout all his Kingdom, to give free liberty to the Captive *Jews* to go back unto *Jerusalem*, to build the House of the Lord, saying, *Who is there among you of all his people, the Lord his God be with him, and let him go up*, 2 *Chron.* 36. 22, 23. So the Lord, the King of Nations, hath made a proclamation, and put it in writing, and commands his Servants to go up and proclaim, *return*, ye sinners unto me, *and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord God, and I will not keep anger for ever*, *Jer.* 3. 12. I might be angry with you, as long as I am God; but if you will repent and turn, I will not. I might pour out my wrath upon you for ever; but if you will forsake

ſake your wicked ways, *Iniquity ſhall not be your ruin*, *Ezek.* 18. 30, 31. *Iſa.* 55. 1, 2, 3, 5, 6, 7. Who is there among you, that are weary of the ſervice of ſin? you might be received into better ſervice, and have a better reward. Who is there among you, that are weary of your Chains and Fetters? be but willing, and you ſhall be freed from them. Who is there among you, that hath lain long in the Gaol of Satan, in the filthy darkſome dungeon of an unconverted ſtate? behold Chriſt is come to open the priſon doors; *Go ye forth, come away*, ſinners, *come away*, not only one by one, which yet would be matter of joy, to ſee one one Lords day, and another on another Lords day to come out of priſon; but ſince the priſon doors are open, and Chriſt is come to knock off your fetters, *come*, *come away by companies*; *come*, *come away in numbers*; come, who ſteps out of this priſon firſt? who would not? Methinks, I ſee one, he is loth to come forth; and another he regards it not. What ails you Sirs? Is a priſon delightful? Are bonds pleaſant? Is a dungeon ſo delicate, that you are loth to leave it? What ails you? ſinner! Art thou thy ſelf, thine own man? Art thou in thy wits? Thou art worſe than mad, that wilt not put off Chains of Iron, for Chains of Gold; that wilt not leave a Priſon for a Palace; thick darkneſs for marvelous, glorious, ſhining light. Do you think, if all the priſon doors in the

Land

Land were opened, and proclamation made, that whoſoever would, might have free liberty to go forth, that any would remain therein? Oh, why then are the Devils priſoners, add thoſe that are captives to their luſts, the only perſons that like and love their bondage? that might have deliverance, but will not? But give thy ſelf the labour to hear what ſhall be ſaid of the miſerable condition of theſe Captives, and afterwards I hope thou wilt be more wiſe for thy ſelf, for thy Soul, than to refuſe ſpiritual freedom, and to chuſe thy Chains and Fetters.

## CHAP. II.

*The Doctrine. Shewing alſo wherein unconverted men are reſembled unto Captives.*

I. *Doct.* *UNconverted men are the Devils Captives, being faſt bound with the chains and bonds of their own iniquity and ſin.*

Preſently after the Creation of man, there was a ſpiritual war, conflict, and combat betwixt man and the Devil; the place where this war began was Paradiſe, in which fight the Devil overcame, and did prevail, not only againſt our firſt Parents, but their poſterity alſo; Then was man firſt carried captive and

taken

taken prisoner by the Devil, and doth remain so till he is rescued, redeemed, and delivered by Jesus Christ the Captain of our salvation. Thus wicked men are said to be *taken captive by the Devil at his will*, 2 *Tim.* 2. 26; and keepeth them in a peaceable, quiet subjection to him, *Luk.* 11. 21; and dwelleth, worketh, and ruleth in their hearts, *Eph.* 2. 2. The heart of an unregenerate sinner, is the Devils garrison, fort, and strong-hold, where he sits, and acts, and commands like an usurping Tyrant; and the poor sinner yeildeth obedience to him without opposition or resistance. Thus are they also said to be *bound fast in the bond of iniquity and sin*, *Act.* 8. 23; and are *the servants of sin, and slaves to their own corruption and lusts*, *Rom.* 6. 16; and *serve divers lusts*, *Tit.* 3. 3; and are *the servants of corruption*, who being overcome by Satan and by sin, are brought into bondage by them, 2 *Pet.* 2. 19.

In these particulars following, it will appear that unconverted, graceless men are captives and bondmen to Satan and to sin.

1. *Captives and bondmen are disarmed*; their weapons and armour of defence are taken from them, that they are not able to make resistance against those by whom they are taken captives and prisoners. Sirs, the enemies of your Souls are,

1. *Powerful enemies*, Called Principalities and Powers, *Eph.* 6. 12; compared to a Lyon for their

their mighty ſtrength, 1 *Pet.* 5. 8. And what is a naked and unarmed man againſt a powerful enemy!

2. *Politique as well as powerful.* Strength and ſtratagems, power and policy make an enemy very formidable. Hence Satan is compared to a Serpent for his ſubtilty and craft, *Gen.* 3. 13 and the old Serpent, that by the experience of many thouſand years hath obtained greater skill in his curſed art of tempting and deſtroying the Souls of men, *Rev.* 12. 9. And if he beguiled our firſt Parents through his ſubtilty, when they were perfect in wiſdom and knowledg, 2 *Cor.* 11. 3; Oh what danger is the Soul of a ſinner now in, when he is become not only weak, but fooliſh alſo? *Tit.* 3. 3. The Devil hath a thouſand methods, and ſtratagems, and devices to entrap and to enſnare your Souls, of which you read, 2 *Cor.* 2. 11.

3. *The enemies of your ſouls are many and numerous.* It is not one ſin, nor one temptation, nor one Devil that do ſet themſelves to bring your Souls unto damnation; but many Devils, and many luſts againſt one poor unarmed ſinner; a whole Legion of Devils entred into one poor man, *Luk.* 8. 30. So not one only, but many Devils might buſie themſelves to ruin and undo thy Soul.

4. *The enemies of your ſouls are malicious as well as numerous.* When the Devil was diſpoſſeſſed of his firſt eſtate, he envied the happi-

neſs

neſs of man, and moſt maliciouſly ſet himſelf to endeavour that man might not for ever enjoy what he and his angels with him had for ever loſt. The Devil is often called *the wicked one*, *Mat.* 13. 19. *Eph.* 6. 16. 1 *Joh.* 2. 13. & 5. 18. But the original word ſignifieth ſomething more than barely *wicked*, a *troubleſome one*; or the *malicious one*, for the Devil through his malice is the troubler of men, being ſtudious and deſirous to do men miſchief, eſpecially as to their Souls and everlaſting concerns.

5. *The enemies of your ſouls are inviſible*, becauſe they be ſpiritual wickedneſſes, *Eph.* 6. 12. An enemy not ſeen, nor diſcerned, is the more dangerous; that tempts you oftentimes and you do not perceive him; that wounds you, but you do not diſcern him; ſetting upon thee ſecretly, becauſe inviſibly, before thou art aware of him.

6. *They are indefatigable or unwearied enemies.* Satan hath been employed in this work of tempting and deſtroying Souls for ſome thouſand years, and yet he is not weary, ſo as to deſiſt, unto this day. This work he began but very little after the beginning of the world, and this will he unweariedly carry on to the end of the world; whilſt there are men out of Heaven and Hell, he will not leave off his ſoul-deſtroying ſtudy and endeavours; and when on earth he ſhall have no more to tempt

then ſhall he torment them for ever, that by temptations he hath got to hell; Thus like a reſtleſs ſpirit he is always *going to and fro in the earth, and walking up and down in it*; going from one perſon to another, from one houſe to another, to and fro, backwards and forwards, up and down, here and there, as one that cannot be at quiet without his prey, *Job* 1. 7. & 2. 2, *he walks about, ſeeking whom he might devour*; ſeeking not to devour Souls one by one, but if it may be by whole families, by whole Pariſhes, by whole Kingdoms and Nations; and ſo he doth too many in the world, where the Goſpel and a Saviour hath not been heard of, 1 *Pet.* 5. 8.

Thus are graceleſs ſinners like a company of poor unarmed priſoners in the midſt of *many, malicious, powerful, politique*, and *unwearied enemies*; that do deſign nothing leſs than the damnation of thy ſoul, the loſs, the eternal loſs of the bleſſed, glorious, and eternal God; that deſign nothing leſs than to bring thee to a place of torment, to a fiery furnace, to a lake of brimſtone, to a place of utter darkneſs, where there ſhall be weeping, and wailing, and gnaſhing of teeth, wo and lamentation, ſhriekings, and howlings, and bitter cries for ever and ever. Oh how ſhould it pity us, to ſee theſe poor naked unarmed ſinners ſurrounded by ſuch mighty enemies, carrying them captives to a place of eternal ſepa-

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ration from God, and Chriſt, and Angels, and all the Saints of God; to ſee them going to the ſlaughter-houſe of Hell, and to the place of dreadful execution.

Poor captivated ſouls! are you thus in the hands of your enemies, and not one piece of ſpiritual armour to ſafe-guard your ſelves? Captives lye at the mercy of thoſe whoſe ſlaves they be; but Satan hath no ſuch thing as mercy or pity to the ſouls of men; malice enough, but no mercy; cruelty enough, but no favour. If God ſhould have no mercy for you, the Devil will have none. Except the God of mercy, and pity, and patience had reſtrained the enemies of your ſouls, they would have dragged you down to the bottomleſs pit long before this day. There is no *armour of proof* againſt thoſe that have taken you captive, but the *armour of God*: but this is your miſery, you have not one piece thereof, neither the girdle of *truth*, nor the breaſt-plate of *righteouſneſs*, nor the helmet of *ſalvation*; and though you may have the Sword of the Spirit, the word of God in your hands, yet you know not how to uſe it againſt the aſſaults of your ſpiritual adverſaries. Think then of this, Captives are naked and unarmed men.

2. *Captives loſe the riches they had, when taken Captives.* That though they were rich before, yet are made poor, and are ſtripped of all. If a rich Merchant at Sea have many goods

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in a Ship, coſtly Jewels, precious Pearls, and be taken priſoner, and carried captive, he is ſpoiled of all, and loſeth all. Man at firſt was exceeding rich, rich in the knowledg of God, rich in love and likeneſs to God. The holineſs of man was his riches, the enjoyment of God was his riches, the ſpiritual endowments of man at firſt, were not to be valued with the gold of *Ophir*, with the precious *Onyx* or the *Saphire*; Gold and Chriſtal could not equal them, they were not to be exchanged for Jewels of fine Gold, the *Topaz* of *Ethiopia* could not equal them, neither were they to be valued with pure Gold, Coral or Pearls were not worthy to be mentioned with them, for their price was above *Rubies*, as *Job* ſetteth forth the excellency of wiſdom, *Job* 28. 15, to the 20*th* verſe. But when man was overcome by the Devil, and taken captive by him, he was ſpoiled of all, all was taken from him, that he became miſerably poor, loſt his knowledg of God, the image of God, the favour of God, communion with God, the gracious comfortable preſence of God, his abode in Paradiſe; and though before he was Lord of all, and had dominion over all inferiour creatures; yet being captivated by the Devil, he loſt his right to all, and was turned out of all. So it is with all unregenerate men, whatever be their outward riches and worldly enjoyments, as to ſpirituals they are miſerably poor, very beggars indeed, Rev.

3. 17; the *true* riches they have not, *ſuitab* riches for their Souls they have not, *durabl* riches they have not; no man is *rich indeed* till he is *good indeed* and *free indeed.* God i the free-mans riches, Chriſt is the free-man riches, the graces of the Spirit, the priviledge purchaſed by Chriſt, the promiſes of God, th treaſures laid up in heaven, *theſe*, *theſe* are th riches of redeemed perſons; but thoſe that ſti remain captives and bond-ſlaves to Satan an to ſin, have no intereſt in them, no title t them. If thou that readeſt theſe lines be one o them, whatever be thy outward plenty an abundance, thou art wretchedly poor. Me ſay of a poor perſon, he is worth nothing; bu we might truly ſay of theſe perſons, they ar worth nothing, nay they are worſe than no thing.

3. *Captives are not governed by the ſame Law as freemen are.* Laws are made in favour fo free ſubjects; but Laws for ſlaves and bond men are more ſevere, and to make their yok more heavy. Souls in ſpiritual bondage an captivity are not governed by the Law of God which is *holy*, *juſt*, and *good*, made in favou of, and for the good of the Lords redeeme ones; but by the Laws of ſin and luſt, whic are *unjuſt*, *oppreſſing*, and *tyrannical*, and o tentimes contrary one to another, *covetouſne* impoſing one thing upon the ſinner, and *prod gality* the quite contrary. The Lords ſpiritu

freemen are under the Laws of God, but the the Devils captives are under the Law of ſin.

4. *Captives and bondmen are put to baſe employment*; To toil and drudg, to dig in the Mine, to work at the Oar, very great and hard burdens are impoſed upon them. Thus it was with *Iſrael* in the houſe of bondage, the taſk-maſters of *Egypt* denied them ſtraw, and yet required the full number of bricks, ſo laid hard ſervice upon them. But there is no work ſo vile and ſordid and baſe, as works of ſin; and yet it is the whole and only employment of ſpiritual bondſlaves, to pleaſe the fleſh and Devil, and gratifie their filthy luſts. What is baſer ſlavery than to lead a ſenſual fleſh-pleaſing life? What is more ſordid drudgery, than to be a ſervant of Satan and ſin? than to be under the commanding power of their own vile affections? to take pains to diſhonour God that made them? to work and labour to undo themſelves, and damn and ruin their own immortal Souls? Whereas the work and employment of thoſe that are redeemed from their ſpiritual captivity, is the moſt *noble, rational, high* and *honourable*, the moſt *delightful* and *profitable* as any can be engaged in on this ſide the everlaſting, full, and perfect ſtate of the Saints in glory; ſuch as is our *loving of God, converſing with the bleſſed glorious God, believing on Chriſt, applying of promiſes, living by faith, hoping, looking, longing for heaven, waiting for*

*the glory that ſhall be revealed, and for the glo-*
*rious appearing of our deſired and longed fo*
*Lord and Saviour, in getting aſſurance of hi*
*love, and ſolacing and delighting our ſouls wit*
*the comfort thereof when we have obtained it*
*in uſing utmoſt diligence to eſcape the damna*
*tion of hell and the everlaſting torments to b*
*endured by the Devils captives in the other endle*
*world, and getting ſafe to heaven when we dy*
*in pleaſing God while we live.* Nay, the mo
diſpleaſing works to fleſh and blood, are mor
delightful and ſweet than any, than all th
pleaſures of ſin; as in *mourning for ſin, weepin*
*bitterly for ſin, mortifying of ſin, praying again*
*ſin, watching againſt ſin, combating and conflic*
*ing with ſin, warring with Satan*; yea the ver
duty of *ſelf-denial*, moſt ungrateful to fleſh an
blood, hath ſweetneſs in it, and bringeth
that peace of conſcience which ſurpaſſeth th
choiceſt delights of the Devils bond-ſlaves.

5. *Captives and bond-ſlaves meet with har*
*uſage in their hard work and baſe employmen*
many times are fed with bread and water, an
that in ſmall allowance too, are whipt and be
ten when they have put forth their ſtrength
do their utmoſt, they have ſtripes and blo
in ſtead of a reward for what they do. Thus
*rael* in *Egyptian* bondage was beaten, when fo
ced to gather ſtubble in ſtead of ſtraw, co
not bring in the full tale of bricks, *Exod.* 5.
15, 16. So the Devils captives that lay the
ſel-

ſelves outmoſt in the Devils ſervice, ſhall have their wages; but what? plagues and puniſhments here and hereafter, laſhes, ſtripes and wounds. And that,

1. *Sometimes from God in this world*; they have puniſhments and judgments inflicted upon them by a juſt and righteous, angry God, who ſcourgeth them often in this life for their ſin, and plagueth them for their iniquity. So thoſe that are ſlaves unto their luſts are puniſhed with filthy diſeaſes in their bodies, *Prov.* 7. 22. *He goeth after her* (a whoriſh Woman) *ſtraightway as an Ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks.* 23. *Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life.* 26. *She hath caſt down many wounded; yea many ſtrong men have been ſlain by her.* 27. *Her houſe is the way to hell, going down to the chambers of death.* And this you may too often ſee and obſerve in the Weekly Bills of Mortality, that theſe ſilly filthy ſlaves of luſt are rewarded with the loſs of life. So thoſe that are ſlaves to their ſenſitive appetite, and given to pleaſe their fleſh in exceſſive eating and drinking are brought to poverty, *Prov.* 23. 21. and to death, digging their graves with their own teeth. And if they do eſcape outward judgments on body and eſtate, yet they are under Spiritual judgments in their Souls, as blindneſs of mind, hardneſs

of heart, loſs of Gods favour, under the reigning power of ſin, which are a thouſand times worſe than any bodily plagues, though leſs lamented.

2. *Sometimes they have laſhes from their own Conſciences*, being filled with inward gripes and pangs, with horror and amazement, which they are not able to bear, but cry out and roar that they would rather die than live to feel theſe inward ſcourgings of their own Conſciences. Thoſe two ſlaves of Sin, and captives of the Devil, *Cain* and *Judas*, when they had done the Devils drudgery, the one in murdering of his Brother, the other in ſelling and betraying of his Lord, were ſo filled with inward terrors of Soul, that the one cryeth out, *My puniſhment is greater than I can bear* *Gen.* 4. 13. and would rather be ſlain by any that ſhould meet him, than live to feel the terrors of his Conſcience; the other in the anguiſh of his heart confeſſed, *I have ſinned in betraying innocent blood*; and would rather hang himſelf and die by his own hands, and be his own executioner, than ſuffer what he felt in the accuſations of his Conſcience, *Mat.* 27. 3, 4, 5. thus theſe wretched ſlaves of Satan and Sin, are ſometimes filled with Helliſh ſorrows before they come to Hell; are not theſe then hard wages for the works of Sin?

3. At the laſt theſe Captives ſhall *certainly*

*and eternally after death have harder wages, and greater misery than any in this life*, from God, from Devils, and their own Consciences.

1. *God shall pour out his wrath upon them*; he shall support them in their beings by his owver, that they may not die under his heavy hand, and shall plague and punish them by his Justice, vvith one hand shall keep them from sinking into nothing, and vvith the other shall inflict such vvrath upon them, that they vvould rather die than live to suffer and endure.

2. *The Devil shall be Executioner of Gods wrath*; He that tempts them novv shall torment them then; he that sets them novv at vvork shall hereafter pay them their vvages; the very company of the Devils shall affright them; and the presence of so many Devils shall be no little torment to them.

3. *Their own Consciences when they come to Hell shall for ever vex and gnaw upon them*; if now thy Conscience be asleep, and mercies do not waken it, and judgments do not waken it, and Ministers cannot waken it, but thou sinnest, and Conscience is silent; thou sinnest, and thy Friends reprove thee, and Ministers reprove thee, but thy Conscience doth not reprove thee: but though nothing doth awaken thy Conscience now, yet the *flames of Hell shall certainly awaken it*, the pains and torments

there *ſhall certainly awaken it*; then Conſcience ſhall be at reſt no longer, and ſuffer thee to be at reſt and peace no longer; *then this ſleeping Lion ſhall awake*, and it will cry out and roar moſt hideouſly, and then thou canſt not go unto thy drinking bouts, to bowls and ſports, and recreations, that thou maiſt not hear the clamours and the out-crys of thy Conſcience: And ſhouldſt thou ſay unto thy Conſcience, *Peace, be ſtill, and let me alone*; ſay no more unto me now, than thou didſt when I was upon the earth; what! ſhall Conſcience ſay, be at peace? *Oh I cannot, I cannot*, though I would yet now I cannot, God is angry, I *ſee* his anger, I *feel* his anger, and the ſmarting pain of his Indignation, *I cannot be at peace*; I was blinded, but now I ſee, I was ſcared, but now I feel, I feel ſuch heavy ſtrokes of revenging juſtice, that I *muſt* cry out againſt thee for thy folly, and thy madneſs, to be a ſervant to thy luſts, and fleſh, and devil, that brought thee to this place of torment: *God is loſt, and Chriſt is loſt, and Heaven is for ever loſt*, be ſilent now! I cannot, Oh I cannot; theſe are intolerable pains, this fire *burns*, it burns, Oh it *burns*; theſe flames are *hot*, *exceeding hot*, and thou art tumbling in a lake of brimſtone, and can I be ſilent in the midſt of flames, in a burning fiery furnace, *I cannot*, *I muſt not*, *I will not be ſilent*; do not intreat me, for I cannot now

be ſilent. But that which yet ſtill is worſe than all the reſt, all this miſery is *eternal, eternal*, wo and alas, it is *eternal*; had this fire been to burn only for a thouſand thouſand years, and this pain to be endured only for a million of years, yet I muſt have made my complaint againſt thee, and accuſe thee of thy madneſs and folly, that wouldſt ſerve *theſe Devils*, and hearken to the temptations of *theſe Devils*, againſt the counſels and commands of God himſelf; that thou ſhouldſt be ſuch a very fool to buy ſhort and fading pleaſures, at ſo dear a rate as to ſuffer for them ſuch laſting pains; but when I do conſider theſe torments are not for certain years, but for eternity; here I am in flames, in reſtleſs ſcorching flames, and which is worſe, here I muſt for ever be, *there is no end, there is no end*; wo is me, *there is no end*; if I weep, my tears cannot quench theſe flames, do not put out this fire, they are but like the water which the Smith caſteth on his fire, that makes it burn ſo much the more; I weep but the fire burns; Oh let me call to all this damned crew, to all this curſed company of damned captives, *weep, weep, weep* abundantly, come and try, you would not weep out your ſins, come and let us try if we can weep out theſe flames. Weep! ſo we do, ſo we have theſe thouſand years, and yet our tears do not put out theſe flames. Oh then *there is no hope, there is no hope*;

Oh

Oh to think of this there is no hope, ſaith Conſcience, makes me to cry out of thy folly and thy madneſs, that wouldſt be a ſervant and a ſlave unto the Devil and thy fleſh, for which now thou art tormented in theſe flames; thou drunkeſt hard to come unto this place, thou ſwearedſt hard to come unto theſe torments. Oh how didſt thou labour to undo thy ſelf! How didſt thou daily work in the ſervice of the Devil, and thy luſts! and thou art thus rewarded for thy pains. Now thou *feeleſt* what Miniſters did often tell thee; now thou *findeſt* what God did declare, that the wages of ſin is death. Sin was thy work, Hell is thy wages. *This this* is the fruit of thy doings; this is the place of miſery which the Devil and thy Sin hath led thee captive to; and while thou and I live (ſaith Conſcience) I muſt be putting thee in remembrance, that thy ſin, and thy own doings have brought thee to this place. Thus you ſee what hard wages theſe Captives will receive for all the ſervice (as the Devils bond-ſlaves they do here) remaining captives to him.

6. *Captives and bond-ſlaves have not the priviledges and the immunities that of right do belong to free-men.* Many, great, and precious are the priviledges of Gods redeemed people, purchaſed by the blood of Chriſt, but thoſe that are yet in Spiritual bondage, ſervants of Sin, are not partakers of them; if ever God

give

give Spiritual priviledges, pardon of Sin, peace with God, well-grounded peace of Conſcience, he will make you free, and bring you out of the houſe of bondage, before he put you into the poſſeſſion of *Canaan*. Free Citizens have ſome advantages that thoſe that are not free, have not, which if they would enjoy they muſt buy their freedom; Spiritual freedom is purchaſed indeed by Chriſt, but freely beſtowed upon thoſe that are made free, and then, and not till then, are the priviledges of redeemed perſons conferred upon them.

7. *Captives and bond-ſlaves cannot ſatisfie the greedy deſires of their cruel exactors*; though they work hard, and toil much, yet they never think they do enough, but are ready to impoſe double tasks ſtill upon them. When the Children of *Iſrael* in *Egyptian* Bondage had their task much increaſed, and complained unto *Pharaoh*, he replied, *Ye are idle, ye are idle, go ye therefore now and work*, Exod. 5. 17,18. Spiritual captives in their bondage take much pains in the ſervice of Satan and Sin, yet theſe Task-maſters never think that they ſin enough, or that they do diſhonour God enough, though they ſin with greedineſs, yet the Devil would have them to be more vile ſtill, and to be more wicked ſtill; to ſwear more, and to hate God and his people, and his ways yet more. It is true, the Redeemed of the Lord, never do ſo much but they ought

ſtill

ſtill to do more, to love God *more and more*, and to delight in God, and deſire after God ſtill *more and more*; but the difference is great, their work is good, and the more the better, but the works of the Devils bondmen are evil, and the more the worſe: and this helliſh Impoſer will not be ſatisfied with all the wickedneſs thou doſt commit, but will provoke thee ſtill, and tempt thee ſtill, that thou mayeſt ſink thee lower, and be plagued more in helliſh torments in the life to come.

8. *Captives and bondſlaves are fettered and bound in chains at the pleaſure of thoſe whoſe captives they be.* When *Nebuchadnezzar* King of *Babylon* took *Zedekiah* King of *Judah*, *he bound him in chains, and put him in priſon till the day of his death*, Jer. 52. 11. When the *Philiſtines* took *Samſon* captive, they bound him with fetters of braſs, *Judg.* 16. 21. So *Simon Magus* was bound with the bond of iniquity, *Act.* 8. 23. There are the *bonds and cords of love*, Hoſ. 11. 4. but with theſe they are not drawn to God and Chriſt. There are the *bonds and cords of duty*, the commands of God, but theſe they break and ſnap aſunder with eaſe, *Pſal.* 2. 3. as *Samſon* did the withs and ropes with which he was bound. But there are the *cords of ſin* with which they are faſt bound, *Prov.* 5. 22. *His own iniquities ſhall take the wicked himſelf; and he ſhall be holden with the cords of his ſins.*

CHAP.

## CHAP. III.

*Containing Ten ſeveral Chains, or ſeveral links in the ſame chain; with which the captives and bondſlaves of Satan are bound.*

OF the firſt. 1. *The captives and bondſlaves of Satan are bound with the Chain of Ignorance*; As the *Syrians* were ſmitten with Blindneſs, thought they were going after their Leader to *Dothan*, but he brought them into the midſt of *Samaria*, and then their eyes were opened, they ſaw they were in *Samaria*, in the midſt of their enemies, 2 *King.* 6. 18, 19, 20. You may lead a blind man which way you will; theſe Captives are blind, and except God open their eyes they will not ſee their miſery till they be in the midſt of Hell; they think they are going to Heaven while they live, but after death when the eyes of their bodies are ſhut, the eyes of their ſouls ſhall be opened, and behold they ſee themſelves in the midſt of Hell, among Devils and Damned Spirits. When the *King of Babylon* took *Zedekiah* captive he put out his eyes, *Jer.* 52. 11. and when the *Philiſtines* did take *Samſon* captive they put out his eyes, *Judg.* 16. 21. and when Satan ſet upon our firſt Parents, and overcame them, their

eyes

eyes were put out, I mean, of their underſtanding, they loſt their knowledg of God, and of the way to eternal Happineſs; and all his Children to this day are *born Spiritually blind*, and have their *underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of the heart*, Epheſ. 4. 18. *In whom the god of this world hath blinded the minds of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them*, 2 Cor. 4. 4. and this is one of the firſt Chains which God knocketh off, when he comes to ſet a poor Captive at liberty, *Act.* 26. 18. But this chain or cord with which they are bound is fourfold, and ſo not eaſily broken, no, not at all but by Almighty power.

1. Theſe Captives are bound with the chain of *Ignorance of ſin.* The Devil keeps from the eyes of his bond-ſlaves the evil of Sin, that they ſhould not ſee it in its own nature, in its proper deformity and evil ſhape; for Sin is ſuch a monſter, that if men did ſee it as it is, they would abhor it, for evil *as* evil is not deſirable; but Satan ſets it out in the paint and dreſs of pleaſure or profit, and ſo Sinners are the faſter held thereby; this way he brought Mankind into bondage, and took them captive at the firſt, *Gen.* 3. 4, 5, 6. and by this means he keeps them ſtill in ſlavery and captivity.

2. They

2. They are bound with the chain of *Ignorance of their misery and danger by reason of sin.* These captivated Souls are in danger of Gods eternal wrath and curse, and do not fear it, because they do not see it; in danger of eternal torments and do not tremble at it, because it is hid from their eyes; they see not the evil in sin, and consider not the evil *after* sin, but think themselves to be safe, though there is but a single thread of a frail life betwixt them and the miseries of the Damned. When sinners eyes are opened to discern their dangerous condition, the conscience awakened, they cry out, as they *Act.* 2. 37. *Men and Brethren what shall we do?* I see I am lost, tell me, Oh tell me, what shall I do? I am in danger of the torments of the damned, if you can, for Gods sake tell me, if you have any love or pity to a poor perishing Soul, tell me, what shall I do? if you know of any way or means for me to escape that Hell I have deserved, tell me; is there pardon for such sins as mine? is there any hope for such a sinner as I have been, and as yet I am? my time is short, my days are few, and I now do see I am as near to Hell, as to the Grave; Oh what shall I do that I may escape so great damnation! So the Jaylor, *Act.* 16. 30, 31. but while sinners are ignorant of their misery and danger Satan hath them fast bound.

3. They are bound with the chain of *Ignorance*

*norance of the remedy to escape this misery and danger that their souls are in.* Christ is the only Saviour of lost Sinners, *Act.* 4.12. Ignorance of Christ is a strong bond to hold men in their state of bondage. Some are *grosly* ignorant of Christ, they know not who he was, nor what he did, nor what he did endure, ignorant of his Natures, and ignorant of his Offices, ignorant of his Satisfaction, and of his Intercession; how should these get out of bondage that cannot (while thus ignorant) believe on him that is the only Redeemer of such captives? And how should they believe on him whom they have no knowledg of? others might have some *notional* knowledg of Christ the only Redeemer, that they may be able to talk of Christ, and of his sufferings, and of his undertakings for Sinners, that yet have not any saving knowledg of him, that do not experimentally know the power of his Death, and the power of his Resurrection; as one might have some knowledg by *hear-say* of a man, that they have no acquaintance with, but are utter strangers to; if you see your sin, and if you see your misery by sin, yet if you do not see the Redeemer, have no knowledg of him, you are captive still, and fast bound in the Devils fetters.

4. They are bound in the chains of *Ignorance of the Covenant of Grace, that was framed on purpose for the relief of captive sinners*; they know

know not the terms and conditions of the New Covenant, how Chriſt and his benefits purchaſed by his Death, are to be applied and conveyed over unto them. Faith in Chriſt is a riddle to them; and while they remain ignorant of the way, means, and conditions propoſed in the Goſpel, how they ſhould be partakers of Redemption purchaſed by Chriſt, they will remain in a ſtate of bondage and captivity; for the breaking of this cord conſider (1) the neceſſity of Spiritual knowledg, no Salvation without it, *Iſa.* 27.11. 2 *Theſ.* 1. 7, 8. (2) The excellency of it, *Phil.* 3. 7, 8. (3) The utility of it; it is profitable to your avoiding of ſin, reſiſting temptation, performance of duty, eſcaping of miſery, obtaining of glory.

The means to get it. 1. Read the Scripture. 2. Learn ſome Catechiſm: What do you make Children of us? you are ſo being ignorant, old in years, but Children in point of underſtanding. If thou wert an hundred years old, if thou doſt not know them it is no ſhame to learn them. 3. Set thy ſelf under the conſtant preaching of the Word, there God often opens the eyes of the blind. 4. Keep company with the people of God; they will be diſcourſing with thee of things needful to Salvation. *The lips of the righteous feed many.* 5. Pray to God to open thine eyes, that thou maiſt ſee ſuch things as yet thou never ſaweſt, *Mat.* 20. 30, 31, 32, 33.

## CHAP. IV.

### *The ſecond Chain is Prejudice.*

2. THe Captives and Bond-ſlaves of Satan are bound *with the chain of Prejudice againſt the ways of God and ſerious Religion*; they have miſapprehenſions of Godlineſs, hard thoughts of God, of the people of God, *they judg before they try*; and *prejudice* againſt a mans perſon makes men will not hearken to his counſel, or have to do with him, *I knew that thou waſt an hard, auſtere man, and therefore I hid thy talent in a napkin, there is what is thine*, ſaid the prejudiced ſlothful ſervant, *Mat.* 25. 24. *Prejudice* againſt a calling, a particular trade, or way and manner of living, keeps a perſon from being of that calling, or entring into that way. *Prejudice againſt the way of Godlineſs holds ſinners faſt in the way of wickedneſs.* Slaves in *Turky* have good thoughts of the condition of thoſe that are free and at liberty in their own Country, and therefore are exceeding deſirous to be in their capacity; but the ſlaves of Satan have a prejudicate opinion of the condition of God's free-men, and therefore care not to be of their number. And there are ſeveral Links in this Chain, which we will bring forth and ſhew how they may be broken, that poor ſinners

might not be any longer bound or detained in their ſlavery thereby.

1. They have *this* prejudice againſt the ways of God, *that they are melancholy ways*; if they become ſerious in Religion they muſt be mourning and ſorrowing, and leave their pleaſures, and never have a merry day more. — This is a clear miſtake, a groundleſs prejudice; for firſt *though there muſt be ſorrow and mourning and repenting, yet this is in order to rejoycing.* Have you not ſinned? and if you have ſinned, muſt you not, ſhould you not ſorrow? is it not reaſonable you ſhould grieve that you have diſhonoured God, provoked God, wronged and undone your own Souls? If your Child hath rebelled againſt you would you have him go on in his rebellion and diſobedience ſtill, becauſe if he return unto his duty and be received into your favour, he ſhould be humbled, and profeſs his ſorrow and repentance that ever he did rebell againſt you? do you expect this from your ſtubborn and diſobedient Child, and might not God expect this much more from you? and would you look upon it as an aggravation of his diſobedience to go on therein without ſorrow and repentance, and that it would be much better for him to ſorrow and return? If you would judg impartially, you would determine the caſe to be as reaſonable betwixt God and you.

2. *Is it not better to go mourning and repen-*

*ing to Heaven, than to go merrily and rejoycing to Hell?* Had you not better mourn and have a sad and heavy heart for sin upon Earth, and hereafter be filled with the joys of Heaven, than to have a light heart upon Earth under the heavy weight and load of sin, and be filled hereafter with the sorrows of Hell? Had you not better have short sorrows for a time, and afterwards eternal joys; than to have short joys for a time, and afterwards eternal sadness and sorrows? sinned you *have*, and sorrow you *must*, on Earth or in Hell, here among men, or hereafter among Devils, and the cursed crew of damned Souls. *If you can avoid all sorrow after sin*, do if thou thinkest thou canst have, as merry and as light an heart in Hell, and canst lead as jolly, jovial, pleasant life in the midst of scorching fiery flames, as now thou dost in the ways of sin, go on and take thy course; but if thou canst not, as indeed thou canst not; and if thou couldst speak with a damned Soul that was of thine acquaintance that hath been in *Hell but a Moneth or two*, he would tell thee that thou canst not; he would tell thee, amongst us damned wretches, there is no singing and carousing; amongst us there are no merry meetings, no juncatings and delights; no sports and pleasures; all full of sadness and sorrow, all lamenting their woful case; all bewailing their miserable condition, one crying out, *Wo is me, I am undone.* And another, in another place, lamenting, *Wo is me,*

*I am undone, I am undone, wo is me I am undone!* my ſports are ſpent, my pleaſures are all paſt and gone, but my pain remains, my joys are gone, are fled away, but my ſorrow fills my heart; thoſe that mourned upon earth, are now rejoycing in Heaven, but I that had my ſenſual joy, my fleſhly delights am ſorrowing here in Hell; and every thing I think upon, doth much increaſe and add unto my ſorrow, if I think that *God is loſt*, the glorious, gracious, bleſſed God is loſt, this doth encreaſe my ſorrow, and the heavineſs of my heart; if I think that *I had time*, but it is paſt, *I had means of grace, Miniſters* once preaching to me in the name of God, forewarning me of this place, directing me, how I might have eſcaped theſe tormenting flames, and got ſafely to the place of bliſs, and reſt and joy, and did intreat me and beſeech me with that earneſt ſeriouſneſs, as if they could not have been happy without my Salvation, as if their comfort had wrapped up in my Salvation; but *theſe have done with me for ever*, I cannot expect one Sermon more, one offer of Chriſt, one tender of mercy more for ever, many a one I had, but *now not one, not one*, wo and alas that ever I was born, not one more for ever; wo and alas, that ever I had any, and did ſlight them all, and becauſe I muſt have not one tender of a Saviour more for ever; *this*, all *this* doth add unto my ſorrow. Or if I think, how loth I was to ſorrow upon earth,

to have my heart made heavy for my ſin, no-
thing would pleaſe me but my pleaſure; I wa
for mirth and joy, but the more I had of joy
while I lived on the Earth, the more I have o
ſadneſs and ſorrow now I am in Hell. I had in-
deed a *ſhort and merry life* upon the Earth, but
now I have a long and heavy ſorrowful life in
the flames of Hell; on Earth I was for joy and
no ſorrow, and now in Hell I have ſorrow, and
no joy. Oh I had better, I had better, I had a
thouſand times better repented upon Earth, and
have been now rejoycing in Heaven, than to
rejoyce, like a fool as I was, upon Earth, and
muſt now weep and howl, and fruitleſly lament
in Hell; theſe would be the tydings of a dam-
ned Soul, and far more ſad and heavy than theſe
he would tell you, that if one go quite through
Hell, there is not one merry heart amongſt them
all. Think then of this and ſee, and judg if there
be any reaſon you ſhould be prejudiced againſt
the condition of Gods free-men, or the ways
of holineſs, becauſe of ſorrow and repentance
there muſt be for ſin. Oh that after this, poor
captive, thou maiſt be no longer bound with
this chain of the Devil; but yet to knock off
this fetter, and to cut this chain aſunder, let
us ſtrike the other blow. Therefore I ſay,

3. *The ways of God and holineſs are not heavy,*
*ſad and melancholick ways:* Holineſs is the foun-
dation of Joy, and the reaſon of it, had *Adam*
ever a more joyful comfortable life than whe
h

he was perfectly holy? and who are more joyful and more glad, and filled more with pleasure and delight than the Saints above that are perfectly holy? and there are no persons upon earth have more cause of joy and true delight than those that are truly though imperfectly holy. *Who* have more reason to rejoyce than those that have made their peace with God, that do enjoy his favour and his gracious presence? *Who* have cause to lead a more cheerful, comfortable life, than those that have the pardon of their sin, that are the Children of the everliving God? *Who* have more reason to spend their days and pilgrimage upon Earth with joy and gladness than those that are past the danger of damnation, and have the assurance, or a lively hope of being happy in the full and perfect enjoyment of the blessed God in Heaven for ever? Do but bring forth the grounds and reasons of your rejoycing, and set them over against the reasons of the righteous mans joy. and then judg which of the two are more weighty and more rational. Dost thou lead a merry life because thou dost enjoy the world? and might not a godly man much more that doth enjoy God himself? Art thou so pleasant in thy life, because thou hast this worlds delights? and might not a godly man much more that hath Heavenly delights? *Methinks* the thoughts of what thou wantest, should dash all the joy thou takest in what thou hast. Thou

haſt Riches, but thou wanteſt Grace; thou haſt the favour of thy friends, but thou haſt not the favour of the great eternal God; thou haſt no debts to pay, or none but what thou canſt diſcharge, but thou haſt not the pardon of thy ſin, this debt remains uncroſſed in the Book of God, and thou art never able to diſcharge this debt. *Methinks* the thoughts and fears of what thou ſhalt hereafter feel ſhould damp thy joy, and in thy greateſt merry mood ſhould check thy folly and change thy countenance, and fill thy heart with ſorrow and ſadneſs; what! thou be merry when thou art ſo near to Hell? what! upon the very brink and border of the bottomleſs pit? what! when thou maiſt not be out of Hell a year or two, nay, not a month or two, nay not a day or two; nay, when it is more than thou canſt tell, whether thou ſhalt be out of Hell an hour or two? *Is this* the man, that is ſo merry? *Is this* the man that pleads ſo much for pleaſure and delight? *Is this the man indeed* that would ſpend his preſent time in joy and gladneſs? If this man ſhould die to day, how ſoon would his tone be altered? How ſoon, alas how ſoon would his tune be changed?

What think you all ye that hear me this day, that know and underſtand the dreadful danger of a graceleſs, chriſtleſs, unconverted ſinner? can you ſee him ſporting with delight about the brink of Hell, and not fear and tremble, leaſt ye ſee him falling down into it? Can you ſee

him

him ſo jocund, when ſo near the place of utter darkneſs, and not ſtand amazed at his boldneſs and his blindneſs? Do not your hearts pity ſuch a one, though he hath no pity for himſelf? Come ſinner, judg thy ſelf, if of all men in the world thou haſt any cauſe of ſuch a joyful life thou pleadeſt for; and whether if thou wouldeſt lead a chearful life *indeed*, it would not be thy *wiſer*, *ſurer*, *ſafer* courſe to leave thy ſerving of the Devil and thy luſts, and to break thy cords and chains wherewith thou haſt been bound, and held captive ſo many years as thou haſt been.

Beſides, what are theſe pleaſures which thou findeſt in the Creature? What are theſe joys and comforts which thou fetcheſt from any thing beſides God, or below God? are they not ſenſual and bruitiſh? are they not only found in the ſenſitive part of thy Soul, and not in the more noble and rational part? Doſt thou place thy pleaſure and delights in eating and drinking, and gratifying thy ſenſitive appetite; why thy very beaſt, thy horſe, thy dog, hath this delight as well as thou? and ſome creatures more than man. I can tell thee of a man that hath tried more than what theſe pleaſures are; that had a greater eſtate, and greater varieties of all ſorts to delight himſelf; that hath made ſuch ſearch what there is in all things under the Sun to delight the heart of man, that no man that comes after him can do

more;

more; and yet he hath left it upon record from his own experience, *that all is vanity and vexation of ſpirit*, and that is *Solomon*, *Eccleſ.* 2. throughout; take thy Book and read it; his Concluſion is, that the delights and pleaſures fetcht from things above the Sun do far furpaſs and exceed all pleaſures and delight taken from all things under the Sun; the ſame man that tells thee, all under the Sun is vanity, doth alſo tell thee that the ways of wiſdom, *are ways of pleaſantneſs, and all her paths are peace*, Pro. 3. 17.

*Come then*, poor captive Sinners, *come and try* what comforts and delights are to be found in the ways and ſervice of our God. Do not judg before you try; how can *you* tell, what are the ways of God, before you have made experience what they be? How can *you* tell, there are no comforts, joys that the Saints meet with, when you were never qualified for thoſe comforts and thoſe joys? I do not perſwade you to caſt away a comfortable life, but to change it for a better; I do not perſwade you to leave delights and pleaſures, but to change them for more *noble*, more *rational*, more *ſpiritual*, more *durable* delights: Come and get a real taſte and reliſh of the ſweet delights in *communion with God*, in *the ſenſe of his love*, *in a right applying of his promiſes*, *in hoping for his Kingdom*; and if you do not like them better, and find them ſweeter, then return again to your preſent com-

forts,

forts, and fetch them again from the ſame Objects that now you do; but then be ſure your heart be changed, that you might taſte indeed the ſweetneſs of delights and comforts in God, in Chriſt, in the promiſes and priviledges of the Goſpel and I dare be bold to ſay, you will then ſay theſe are *better*, *greater*, *ſweeter* than ever any before you found in Satans ſervice, or in the way of Sin: Come therefore, come and try.

Obj. *What needs that? though we have not tried our ſelves, yet we ſee how it is by thoſe that have? do not we ſee that thoſe that have forſaken their former ways, and ſince have become more preciſe and ſtrict, that they ſpend their days in ſorrow? are always mourning and complaining; their tears and countenances ſhew the heavineſs and ſadneſs, and ſorrow of their hearts.*

*Anſw.* 1. *What, all! always! it is not ſo;* There are thoſe Believers that are ſometimes filled with unſpeakable joy, 1 *Pet.* 4. 8. that are ſo delighted with the love of God unto their Souls, and with hopes of glory, that they can and do rejoyce in the ſoreſt tribulation, *Rom.* 5. 3. that have ſuch believing views of future glory, and ſuch preſent taſtes of the ſweetneſs of Goſpel-priviledges, that filleth their Souls with ſuch holy admirations, and

di-

divine comforts, that cannot be expreſſed with words, 1 *Joh.* 3. 1.

2. Thoſe that you do ſee ſo much to mourn and weep, and grieve for their ſins, *they have cauſe and ground and reaſon to rejoyce, and ſo have not you that yet are captives to the Devil*; and are not they in a better condition, that have ground and reaſon to rejoyce, but do not, then you are in, that do rejoyce, when you have no cauſe nor reaſon ſo to do? of the two I would rather have my Soul in their Souls condition, than in thine.

3. *You do not know how ſweet and pleaſant, and delightful theſe bitter tears of Repentance are unto them that ſhed moſt of them*; It is exceeding comfortable to have an heart to mourn and grieve kindly for their ſins; their tears thou ſeeſt, but their inward peace and comfort that often follows after theſe, thou takeſt no notice of.

4. *But how doſt thou know the true cauſe and reaſon of their ſorrow?* Thou art apt to impute it to the way that they walk in; did ever any truly godly Soul, that leads the ſaddeſt and moſt ſorrowful life, tell thee, his ſorrow is, becauſe *now* he is become an holy man; did ever any tell thee, it is becauſe they have left their former wicked ways? and becauſe they are become new creatures, and have given up their names, their wills, their hearts, and all to God, and Chriſt? if this, and no

ſuch

ſuch like thing be the cauſe of their ſadneſs, is there any reaſon thou ſhouldeſt thus be prejudiced againſt the ſtate of the Lords Redeemed ones, and pleaſe thy ſelf rather in this preſent bonds, than to deſire to be releaſed and delivered from them? But what if theſe tears thou ſeeſt them ſhed, and the ſorrow thou doſt perceive they are filled with, be

1. Becauſe *they were captives to the Devil ſo long, and ſerved ſin and luſt ſo long*, that they lay in chains and fetters ſo long, when a Redeemer was ſo often offered to them, and they had not hearts to cloſe with him ſooner than they did; that they ſerved the Devil, an hard cruel maſter ſo long, and came into Chriſt, ſo good and ſo gracious a Lord, as by experience now they find him to be, and his work and wages to be ſo ſweet, that they came to him ſo late; if this be the true reaſon, is their ſorrow than any real reaſon of your prejudice againſt godlineſs? no verily, it doth commend it ſo much the more.

2. What if the reaſon of their ſorrow be becauſe *they have made no more progreſs in holineſs ſince they came into the ways of holineſs?* that they have attained no more likeneſs unto God, to no more faith and love, to no more humility and heavenly-mindedneſs; they are weeping and mourning as *you ſee*, not becauſe they are come into the ways of God, as *you do think*, but becauſe they have

gone

gone yet no further in them; not becauſe they have left their ſin, but becauſe they did ſin ſo much, and now can leave their ſin no more; they are ſo ſorrowful becauſe they are no more fruitful, becauſe they are no better; ask them if this be not the reaſon? and if ſo, is there any reaſon their ſorrow ſhould prejudice your hearts againſt godlineſs? no verily, it doth commend it ſo much the more, when they that have a true and real taſte of the ſweetneſs of it, ſorrow ſo much becauſe they have attained to no more degrees thereof.

3. What if the reaſon of their ſorrow be, becauſe *they can do no more for God and Chriſt, by way of thankefulneſs to him, who hath done ſo much for them as of bond-ſlaves to make them free?* that God ſhould give his own only Son, and Chriſt ſhould give himſelf, his life, his ſoul, his blood for a ranſome to bring them out of their captivity; to deliver them from hell and wrath to come and make them that were *the other day* in bondage, and liable to damnation, *now* meet to be partakers of the Inheritance of the Saints in light; and yet that they can honour him no more, might be the reaſon of their ſorrow.

4. What if the reaſon of their ſorrow be, becauſe *they ſee ſo many ſtill remain in bonds*, ſo many ſtill continue ſervants to the Devil, and to ſin, and do refuſe to ſerve and live unto the bleſſed, holy, glorious God? and is not

this

this matter of ſorrow indeed to ſee the Devil leading precious and immortal Souls captive unto hell? that men ſhould be ſo forward to follow the Devil, their *deſtroyer* unto eternal torments, and ſo backward to follow Chriſt, the only *Saviour* unto eternal joys? theſe are mourning, not that they are made free, but becauſe you and ſo many more remain captives to the Devil.

5. *What though the reaſon of their ſorrow be for their ſin which they did commit when they were bond-ſlaves to the Devil*, doth this diſcommend holineſs, to bewail wickedneſs, or is this for the credit and the commendation of your ſinful way of life, that men that are ſerious and have their eyes opened, do ſee ſo much evil in it, that they think they can never lament it enough? certainly it doth diſgrace the way of ſin.

2. Another link in this chain of prejudice wherewith theſe captives are bound, is, *the offence they take from the outward mean condition of Gods redeemed people*; they ſee them to be the poorer ſort of people that are full of zeal for ſtrictneſs in Religion; the rich men, and the great men, and the *gallants* are not of this way; this did prejudice many againſt Chriſt, that came to purchaſe and proclaim, and beſtow liberty on poor captive ſinners, *Mat.* 13. 55. *Is not this the Carpenters ſon?* 57. *they were offended at him.*

*him.* And the Phariſees were held in this bond, *Joh.* 7.46. *Never man ſpake like this man.* 47. *Then anſwered the Phariſees, are ye alſo deceived?* 48. *Have any of the Rulers, or of the Phariſees believed on him?* 49. *But this people who knoweth not the Law are curſed.* Let us try to remove this prejudice, and break this bond in theſe five anſwers briefly.

1. *Shall the greatneſs and the riches, and the gallantry of ſinners advantage them any thing beyond the grave, or profit them one whit in another world, or at the Bar of God?* Shall they be preſerved from Hell, and the torments of the damned becauſe they are rich and great, and proſper in the world? or ſhall they be ſaved or received into Heaven when they die, becauſe they were rich while they lived in the world? will not death ſtrip them of their eſtates, of their coſtly robes? will not death make theſe *gallants* as *gaſtly* as the poor, and is there any difference betwixt the Corps of the *niceſt Dame, and the pooreſt beggar?* muſt not the one rot in the earth as well as the other? and be fed upon by worms? or will the very worms make any difference betwixt the one and the other? when the graves are opened, where *poor and rich* were buried, and rotten, and their *skulls and bones* are caſt up, can you know the bones and skulls of the rich from the bones and skulls of the poor? which it was that was clothed with ſilks, and

which

which with rags or coarſer cloth? which it was that was fed with ſweeteſt morſels, and with greateſt delicacies, and which with harder fare and meaner diet? No, you cannot. Why then, when you ſhall be ſo ſoon equalized with the pooreſt beggar, are you ſo prejudiced by the meanneſs of Chriſts followers? *Muſt you not* ſtand as naked before the juſt Tribunal of an Impartial God, as thoſe that now for their poverty you contemn and ſcorn? or ſhall *you* appear in your *locks and curls*, with which you ſo much vainly pride your ſelves? ſhall you appear with your Rings, and Jewels, and Bracelets, or be then regarded, becauſe you trick up your mortal bodies with ſuch things now? No, no, it is more likely you will then wiſh you had never had them, you had never uſed them, eſpecially ſince your heart was ſo puffed up with pride, that you diſdained Redemption by Chriſt, becauſe many of his followers were ſo far below you in outward enjoyments of the world.

2. *What if the rich and the poor were ſick of the ſame diſeaſe, and there was but one only remedy for the recovering of both, would the rich refuſe the only remedy, becauſe the poorer ſort do make uſe of it?* Would they rather die, and go unto their graves, or lie in pain rather than uſe the ſame remedy that the meaner ſort are cured by? this is the very caſe, a Prince and a beggar, the noble and the

ignoble, high and low, rich and poor are ſick of the ſame Soul-diſtempers, *all are all alike* guilty of and polluted with Original Sin, all are by nature children of wrath, under the curſe of the Law, have deſerved the damnation of Hell; and there is but *one only way* of Salvation, one only Redeemer and Saviour, *Act.* 4. 12. and the way and means to be partakers of Chriſt and his benefits is *one and the ſame to all*; God hath not preſcribed *one* way of Salvation to the rich, and *another* to the poor; but the *ſame* to both; muſt the poor believe, ſo muſt the rich, or be damned; muſt the poor be holy and converted, ſo muſt the rich, or elſe never ſee God, nor enter into his Kingdom; will you then rather periſh for ever, than be ſaved the ſame way, and by the ſame means that the poorer ſort are ſaved by? If you are ſo ſtout and proud, and high-minded, for this reaſon to neglect God, *let him alone*, and for this reaſon to reject Chriſt, *let him alone*, and in the end ſee who will have cauſe to complain, God or you, and who will have the worſt of it, the poor or you.

3. *If it be the pleaſure of God, to call and convert the meaner ſort of people, to beſtow his Son, his ſpirit, and his grace upon them, what have you to do to quarrel with God, or be offended at the method of his grace?* Is not Chriſt Gods own gift, and his Grace and King-

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dom, and eternal Life his own gift, and in his own power, and may he not give it to whom he will? what if God hath choſen the poor in this world to make them rich in faith, and to be heirs of glory, *Jam.* 2. 5. will you rather remain children of wrath, and captives ſtill to Sin and Satan, than to be *co-heirs with ſuch* contemptible in your eyes? Who do you think will be the loſers and the ſufferers but your ſelves? if their poverty and low eſtate doth not diminiſh Gods love to them, there is no reaſon it ſhould cauſe or encreaſe your prejudice againſt the only way to eternal happineſs.

4. *It is better to be a poor man, and to be a freeman than to be a rich man under cloſe reſtraint and bondage.* Civil liberty is to be preferred before many enjoyments, much more is ſpiritual freedom to be valued and deſired above honours, pleaſures and profits of the world. Is it not better be in a low condition while you live and be ſaved when you die, than to be ungodly, though rich in this world, and damned in the next? Is it not better to go with truly gracious and believing perſons (though poor) to Heaven and eternal glory, than with chriſtleſs, graceleſs perſons, (though rich and honourable) to everlaſting torments?

5. *If you ſpeak of the true riches, and who are rich indeed, Believers are not poor;* then

the ſcale is turned, then the ungodly are th
poor, and the godly are the rich; theſe hav
the *ſureſt* riches, the *ſafeſt*, the moſt *ſuitable*
and the moſt *laſting*, the *everlaſting* riches; Go
is their riches, and Chriſt in whom are unſearch
able riches, is their riches; and the treaſure
that are above are their riches; they are *ri*
*in grace*, and *rich in promiſes*, and *rich in ſpe*
*cial ſpiritual priviledges*; and when worldl
riches ſhall fail, and ſtand you in no ſtead
will not profit, nor advantage you; then ſha
their riches comfort them, remain with the
and be continued to them for ever; and
there now any reaſon why you ſhould be bou
with this bond of prejudice againſt the fre
dom you might have by Chriſt, becauſe man
whom Chriſt makes free, are poor and me
in their outward condition in the world?

3. Another Link in this Chain of prejudi
by which theſe captives are bound, is, *that t*
*way whereby ſpiritual freedom is obtained i*
*perſecuted way, it is full of thorny troubles, a*
*of ſmarting tribulations*; ſuch as Chriſt mak
free, they are many times afflicted with t
loſs of Goods, with the loſs of outward liber
and of life it ſelf; ſuch are mocked, ſcorn
and reproached, and do often ſuffer while
thers flouriſh and proſper.——This inde
hath been a ſtrong temptation to good
gracious men, as to *David*, *Pſal.* 73. and to

*rem*

*rèmiah*, cap. 12. 1. and to *Habbakkuk*, cap. 1. 13, 14. But it is a ſtrong bond wherewith wicked men are held back from entring into the way in which they might be made free; but Oh, that God would enable you to break this bond, and cut in two this Chain, by working upon your hearts ſuch conſiderations as theſe following.

1. *They have peace with God when they have trouble in the world*; they have favour with God, when frowns from men; when men are their foes, God is their friend; though men do loath them, yet God doth love them; though men be againſt them, and devils be againſt them, yet God is for them; yea, all in God is for them; his mercy is for them, his power is for them, his truth is for them; and is there not more in peace and friendſhip with God to make them happy, than in all the troubles they have from men to make them miſerable? and is it not better to have one powerful, true, eternal God to be ones friend, though all the world ſhould be ones enemy, than to have ſuch a God to be ones enemy, and weak and mortal men to be ones friend, whereas if you while in your ſins be at reſt and eaſe, yet God is againſt you, his juſtice is againſt you, his truth is againſt you, and his power is againſt you; and as Gods people ſhall find God to be the ſureſt friend; ſo the wicked ſhall find him to be the foreſt enemy.

2. *Though they have outward troubles, yet they have inward joys and comforts*; as they have peace with God, ſo they have peace in and with themſelves; and their joy is ſuch that no man can take it from them; their outward enjoyments and their lives they may take from them, but their comfort and their joy they cannot take from them, *Joh.* 16.22. the teſtimony of their Conſcience makes them to rejoyce, 2 *Cor.* 1. 12. they are filled with ſuch inward conſolations that they can triumph and ſing in their outward tribulations, *Rom.* 5. 3. when caſt and bound in priſon, *Act.* 16. 23, 24, 25. when beaten and ſcourged, *Act.* 5. 40, 41. and the *ſweetneſs of their inward comforts* doth much abate and take away the *bitterneſs of their outward ſorrows*. Their troubles you ſee, their afflictions you ſee, but their comforts you are ſtrangers to; elſe you would not be ſo much prejudiced againſt the way of holineſs for the outward evils that befall them that walk therein.

3. *The troubles and the ſufferings of Gods redeemed ones are but ſhort, but for a little, little while*; but the ſufferings of the Devils captives are long and laſting, for a *long*, a *long*, a *long Eternity*. Compare their ſufferings here with the eternal joys they ſhall hereafter have, and they are ſhort; or with the eternal torments that the ſlaves of Sin ſhall hereafter feel, and ſo they are but for a moment, and not long.

longeſt their ſufferings ſhall laſt, no longer than their life on Earth ſhall laſt, and that will be but for a while; after a few more years or months, or weeks, and all their ſorrow ſhall be over, paſt and gone; and in as ſhort a time, your joy and eaſe will paſs away and return no more for ever, their ſufferings will ſhortly end, and their reſt and eaſe and joy begin, but never end, and your eaſe will ſhortly end, and your ſufferings and ſorrows will begin, but never, never end. What think you now? is it not better be in trouble for a while, and afterwards be lodged in a place of everlaſting reſt, and love and joy, than live at eaſe a while in ſin, and afterwards roul and tumble in a reſtleſs Lake of burning Brimſtone to all eternity. If you are not of this mind now, it will not be long before you will.

4. *The troubles of Gods holy, humble, ſanctified people, they are but light as well as ſhort:* True indeed in themſelves they may be heavy, and to fleſh and blood they may be heavy, but comparatively they are but light. Compare them with that weighty Crown of Glory that ſhall be put upon their heads, and ſo they are but light, 2 *Cor.* 4. 17. not worthy to be compared with it, *Rom.* 8. 18. And compare their troubles here with the ſufferings of the Devils captives hereafter, and ſtill they will be found to be but light. The ſufferings of the one are from *angry and diſpleaſed men*, but

the ſufferings of the other are from an *angry and offended God*: and is the arm of men to be compared with the arm of God? the wrath of men to the wrath of God? and can feeble men lay on ſuch blows as can a ſtrong and mighty God? Can a Child ſtrike ſuch a ſtroke as a mighty Giant can? Oh you ſhall ſhortly feel the heavy weight of Gods revenging fury; and if you think it will not be ſo bad, nor ſo heavy upon you, but you ſhall do well enough to bear it; tell me why then do you ſo cry out and roar under extremity of the Tooth-ach? why do you complain and ſay, you cannot reſt, nor ſleep? why do you make ſo great a ſtir under a fit of Colick, Gout, or Stone? why do you not ſay, this is nothing to be born? this is eaſie to be endured? why do you then ſo frown and fret, and make ſuch bitter lamentation? but alas what is this to the torments of the damned? to lying in a fiery furnace? in a place of utter darkneſs, where ſhall be weeping and wailing, and gnaſhing of teeth for ever? where the worm never dies, and the fire ſhall not be quenched? what is this to lying in thoſe flames which God on purpoſe hath cauſed to burn, for the puniſhment of ſin? to lying in that place, which God on purpoſe hath provided for the ſhewing forth the glory of his Juſtice, and his Holineſs, and his utter hatred of ſin, in pouring out his fury, and his foreſt indignation in the puniſhment of the ſinner.

ner. Oh that God would break this bond, that hereby you might be no longer kept as bond-ſlaves to the Devil.

4. Another Link in this Chain of Prejudice, by which theſe captives are bound is their *apprehenſion of the difficulty of religious duties*; the duties to be performed, as *mortification of ſin, ſelf-denial, heavenly-mindedneſs, fervent prayer, conſtant, holy, watchfulneſs* in the whole courſe of life, *cloſe and narrow ſelf examination*, theſe and ſuch like are diſpleaſing, becauſe of the difficulty they apprehend in them, and will not be at the pains to perform them, and if they try they find it to be an heavy and a grievous burden, and caſt it off again. Towards the breaking of this bond conſider.

1. *It is to ſinful man, and the ſinful part of man that holy duties are ſo diſpleaſing and ſo burdenſome*; it is becauſe your Souls are diſtempered, and not from any thing in the nature of holineſs; this is plain, becauſe the *Angels of God* that are without ſin, do not find it a burden but a pleaſure to be obedient unto God; and when the *people of God* ſhall be perfectly cured of all Soul-diſeaſes they ſhall not find any difficulty or tedious irkſomeneſs in conſtant and perpetual holy actings; and *man* as made *at firſt by God*, did take pleaſure, and did find great delight in his conformity to the will of God. It is plainly then from the corruption of your de-

depraved nature, and the wickedneſs of your own hearts, that you find this difficulty in Religion, and that holineſs is ſuch a burden to you; as a man that is diſtempered doth not ſavour nor reliſh his food; what others taſt ſweetneſs in, is bitter unto him; the cauſe is not in the meat, but in the palat; ſhould this man cry out, my meat is bitter, or rather my diſeaſe is great and dangerous; or ſhould he therefore refuſe his ſuſtenance, and rather die with hunger than receive his food? So ſhould you cry out and complain, Godlineſs is burdenſome, and Religion is a tedious task? or rather blame the corruption of your heart, that what is pleaſant and delightful unto others is ſo heavy and diſpleaſing unto you? *do you ſay* Gods commands are grievous, others have ſaid and found they are not ſo, 1 *Joh.* 5.3. Do *you ſay*, Chriſts yoke is heavy, and his burden not to be born? Chriſt tells you, *his yoke is eaſie, and his burden is light*, *Mat.* 11. 30. Do *you find* the ſerious conſtant ſtudy of the holy Word of God to be burdenſome to you? *David* found it to be ſweet, and pleaſant, and delightful, *Pſal.* 119.35. as ſweet to him as riches to a worldly man, *Pſal.* 119.14. and *better to him than thouſands of gold and ſilver*, Pſal. 19.72. do *you find* Gods commands to be to you as bitter as gall, others have found them to be ſweeter than honey, or the honey-comb, *Pſal.* 19. 10. are they *unto you* unplea-

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ſant? they are to others more deſirable than their neceſſary food, *Job* 23. 12. whence comes this to paſs, that the ſame commands of God, and the ſame religious duties are ſweet to others, but bitter to you, pleaſant to others but burdenſome to you? is it not apparent that it is from the wickedneſs of your own depraved hearts? and have you diſtempered your ſelves, and now cry out of the burden of the ways of God? have you done what you ought not to do, and thereby become weak and unable, and then caſt the blame upon the commands of God, that is indeed, upon God himſelf? It is not your wiſdom but your wickedneſs ſo to do.

2. *It is the external part of duties without the enjoyment of God in them, that makes them to be ſo heavy and ſo burdenſome unto you*; becauſe you do not get into the ſpiritual part of religious performances. To pray indeed and not to meet with God in prayer, to ſit and hear, to faſt and afflict the body without communion with God, this is that which is the cauſe of this tediouſneſs in Religion you do ſo much cry out againſt; but in the internal part of Religion, in loving of God, in believing on Chriſt, in meeting with God, in the deſires of the Soul after God there is ſweetneſs, and when it is thus with the Soul, it finds not duty to be a burden; but there the Soul could dwell, there it could with pleaſure ſtay and make its abode.

Nay

Nay there is more true delight in denying the pleaſures of the fleſh, than in fulfilling of them. Theſe things you have no experience of, but ask Gods people, and they will tell you, this is ſo; enquire of them and they will aſſure you this is ſo; and ſhould you be thus prejudiced againſt what you do not know? If you did know, your prejudice would quickly be removed. You engage in the *matter* of a duty, and do not mind the *manner* of it, and that encreaſeth your prejudice againſt it: Come then love God in Prayer, mourn for Sin in Prayer; were you able and ſubjects capable of applying promiſes to your ſelves, promiſes of pardon, and promiſes of Heaven, as your own, in reading and hearing of the Word, then it would be ſweet and pleaſant. Though you in your unconverted ſtate do not *find* it to be ſo, yet do not *ſay*, it is not ſo, but believe them that have had experience, and come over to God and Chriſt indeed, and then with the *Samaritans* you will ſay, *Joh.* 4. 42. as they unto the Woman, *Now we believe, not becauſe of thy ſaying, for we have heard him our ſelves, and know that he is indeed the Chriſt, the Saviour of the world.* Or you will find, as the Queen of *Sheba* ſaid concerning *Solomon*, 1 King. 10. 4. 5. *She ſaid unto the King, it was a true report that I heard in my own land of thy acts, and of thy wiſdom.* 7. *Howbeit, I believed not the words until I came and mine eyes have ſeen*

*it;*

*it; and behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard.* 8. *Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy wisdom.* The flesh doth make false reports of the ways of God, but *come and try*, and you will say, you heard much was said against the tediousness of Religion, and for the easiness of Christs yoke, but now I find, the one half was not expressed, of what might be experienced of the delight and sweetness in it, which takes off the burdensomeness of it.

3. *Set the necessity of being found in the ways of God against the difficulty of walking in them.* If a thing be difficult and unpleasing, yet if you apprehend it to be necessary, that it *must* be done, you set upon it; it is a burden to some people to take Physick, but when they are so sick that they must take it or die, they set themselves unto it. Sirs, do not stand disputing, it is a difficult matter to be holy, to love God, to turn from Sin, it is a burden to you to serve God; hard or not hard, it *must* be done, burden or no burden, it *must* be done, or you die and that for ever. You must do the things that God requireth, repent, believe, become new creatures, accept of Christ, be holy, or you must be damned; here is no trifling in the case; here is no arguing *pro* and *con* to be admitted, these things must be done, or your Souls shall not be saved; if the word of God

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be true, this is true. They are not my words but the words of the true eternal God; turn and see, *Mat.* 18. 3. *Mar.* 16. 15, 16. *Rom.* 8. 13. *Job.* 3. 3. *Luk.* 13. 3, 5. *Gal.* 6. 7, 8. *Gal.* 5. 19, 20, 21. 1 *Cor.* 6. 9, 10. *Rev.* 21. 8. What say you now? do you believe this to be the Word of God or no? do you believe you must be judged by it, be damned or saved according to this word? doth not God speak his mind plainly, and declare his purpose, and his unalterable resolution, that you must *turn to him, or burn in hell?* that you must repent and believe, and that *quickly too*, or you must be lost for ever? why dost thou *poor captive sinner*, stand thus delaying and loitering, crying it is hard to leave my sins, to repent, a burden to give my self to holy duties. Speak Sinner, in the name of God I demand thy answer, wilt thou do what God requires, or wilt thou not? is it not [illegible] necessary, if thou wilt be saved? and if it be *so difficult*, and *so necessary*, why art thou so long before thou goest about it? hadst thou not the more need to take all the time before thee to do this work that is so hard and yet so necessary. Why then do you put it off till you come to be sick, and till you come to die? are you likely to be fit for the hardest work, when you shall be fit for no work at all? dost thou sometime think that this is easie, and therefore dost defer it to the last, and sometime think it too hard for thee to meddle with

it

it at all? *poor captive soul!* doſt thou thus turn and wind in thine own thoughts, and harbour any thing that may prolong the time of thy captivity, and bind thee faſter and faſter ſtill in thy fetters and thy chains? wilt thou ſtill ſay, it is an hard caſe, it is a burdenſome thing to be really religious, to be truly holy, then tell me further.

4. *Will it not be an harder caſe to bear the wrath of God for ever?* is duty now a burden to thee? and will not the torments of Hell be a burden to thee? caſt thou not bear the burden of a holy life? and canſt thou bear the damnation of Hell? doſt thou not think, the *thoughts* of the loſs of God, and Chriſt, and Heaven will be an heavy and continual burden to thee? doſt thou not think, the *ſight* of Devils round about thee, will not be a burden to thee? and thy conſtant *hearing* ſuch horrible howlings, ſuch doleful lamentations, ſuch bitter crys of *wo, wo* for ever *wo*, that we were born, what *ſhall we do, what ſhall we do, wo and alas what ſhall we do*, this *place* is *hot*, is *hot*, oh, oh, it is *exceeding hot*, this *pain is great, this pain is great*, oh, it is *exceeding great*, it *is extream*, it *is extream*; and which is worſe and doth encreaſe our wo and ſorrow, it is *eternal too*, it is *eternal too!* will not ſuch hearing of ſuch dreadful out-crys be a burden to thee? doſt thou not, *poor captive ſinner*, think what thou ſhalt feel in pain upon *thy body*, by

the

the burning fiery-flames, and the anguish in *thy soul* by the ever-gnawings of the never-dying-worm, will not be a burden to thee? is it difficult to love God, and will it not be difficult to bear the wrath of God? is it difficult to *serve him*, and will it not be difficult to *suffer* from him? I tell thee, it will be the hardest task that ever thou wast put upon, to bear the torments of the damned. Oh, *come* then, sinner, *come away*, though it be hard to leave thy sins, yet do it, though it be hard to walk strictly before the Lord, yet come and do it, else something will befall thee shortly, that thou shalt say, is hard to suffer.

5. This difficulty that thou findest in religious duties, is, *because as yet thou hast no strength but what is thine own to do them with*; but if thou dost renounce the Devil and the flesh, and give thy self to God and Christ, thou shalt have help from Heaven, and then they will be more easie to thee. While thou art in bonds of sin, thou hast neither *strength* nor *skill* to do them with, and that makes it hard, but if God make thee free, thou shalt have both, and then it will be easie; If thou wantest skill, God will shew thee, and if thou wantest strength, God will *help* thee, and then praying work, and repenting work, will go more smoothly forward. When God shall come and *break* and *melt* thy heart, it will be more easie to repent; when God shall come, and

give

give to thee, a *ſight* and *ſenſe* of thy ſins and wants; of thy want of grace and pardon, of thy want of Chriſt and a renewed heart, it will be more eaſie for thee to bewail thy ſins, and to pray and beg ſupplies for what thou wanteſt. God is not an hard Maſter to his ſervants, to put them upon work, and give them neither power nor reward, for he gives both to thoſe that in ſincerity give up themſelves unto his ſervice. That though without Chriſt we can do nothing, *Joh.* 15. 5. yet being ſtrengthened by Chriſt, we can do all things in order to the ſaving of our Souls, *Phil.* 4. 13. and the ſpirit is *purchaſed* and *promiſed* by Chriſt, to help the weakneſſes and infirmities of his ſervants, *Rom.* 8. 26. he ſhall help thee unto *words* in prayer, to expreſs thy wants, thy heart, and thy deſires unto God, and when thou wanteſt words, he ſhall help thee, with *ſighs* and *ſobs*, and *tears*, which are powerful pleadings with the Lord, who underſtandeth the ſtammerings and the groanings of his Children, *Rom.* 8, 27.

Thus we have ſhewed the *ſecond Chain* with which theſe Captives are bound, the Prejudice of their hearts againſt the holy ways of Gods Redeemed, and free new-born people, and have endeavoured to cut it in twain, to knock it off; but alas this is too hard a work for man to do, for any Miniſter

upon earth to do, or for any Angel in Heaven to do; Sinners are ſo faſt locked in their fetters, that it requires Almighty power to break them that the captive may eſcape and be ſet at liberty; Oh that therefore God would come, and burſt and break it quite aſunder! Oh that God would come and take it off, were it but from one or two amongſt you this day! that though you came captives in your chain, yet you might go home free-men, and at liberty; *but yet* ſomething is required from you, that you ſhould conſider and weigh with your ſelves impartially and deliberately what hath been ſaid, to remove this prejudice of your hearts, which makes you like your preſent captive-ſtate, and not deſirous to come forth from it; and if what hath been ſpoken is not ſufficient ground to ſilence theſe carnal pleas, I beg the prayers of the Congregation for me, that God would forgive my weakneſs, and pardon my unskilfulneſs, that know no better how to deliver a meſſage from the Lord, and to pray that for the future I might be more fitted for this weighty work; but if there be evidence of truth in what hath been delivered and ſpoken in your ears, I charge you *in the name of the dreadful and eternal God, in the name of Chriſt my Lord that ſent me*, that you do not ſlight it; if I have ſpoken my own words, fling them back in my face, and tell me that I lie; but if it be according to the

Scripture,

Scripture, then ſlight them at your peril; either ſhew wherein I have erred, or elſe ſubmit unto it; but if thou whoſoever thou art, or what name ſoever thou art called by, art convinced in thy Conſcience, and thy reaſon and judgment is ſatisfied that theſe grounds of Prejudice have been made appear to be vain and frivolous, and yet ſhalt upon theſe accounts chuſe rather to continue in thy captive ſtate, than come to Chriſt and be made free, and goeſt to *thy grave, and hell,* with theſe fetters on thy Soul; know that thou art hereby rendred inexcuſable.

## CHAP. V.

### *The Third Chain is the love of the world.*

A Third Chain wherewith theſe Captives are bound is *the immoderate and prevailing love of the profits and riches of this world*: This bindeth thouſands faſt that they will not, cannot ſtir, or move, or come to Chriſt, that they may be ſet at liberty; theſe are bound with *chains of gold*; and becauſe they are golden chains, therefore they like them ſo much the more; the Devil doth not care for coſt, if by all he can keep you ſtill in bondage; he will not grudg you the *riches* of *the world*, if he can keep you *out of heaven*. Many moral men that have eſcaped the groſs pollutions of the world, that are no Swearers, nor Drunkards, nor openly profane, that bleſs themſelves with the thoughts of their ſuppoſed good condition, yet are as ſure the *Devils priſoners*, and in ſlavery and bondage, and ſhall as certainly periſh and be damned (except they get this bond broken) as any Drunkard in the Town, or Pariſh where they live. Believe this as a certain truth, for the mouth of the Lord hath ſpoken it; turn and read *Epheſ.* 5. 5. Shall not the Whoremonger be ſaved, nor the World monger neither? Shall not the unclean perſon

perſon inherit the Kingdom of God, no nor the perſon that hath his heart and affections ſet upon the world? And the Holy Ghoſt gives a reaſon, becauſe ſuch a man is *an Idolater*, making his Gold his god; that love and delight, and joy which God ſhould have is given to the world, and that God will never bear; that hope and truſt which ſhould be placed in the living God, is placed in uncertain riches, and this the jealous God will never brook. Turn again to *Col.* 3. 5,6. God tells you this over and over, in one place after another, that ſo you might the more beware of being kept in bondage by this golden chain, which is ſo very ſtrong that the Lord doth tell us, *the love of money is the root of all evil*, 1 Tim. 6. 10. There are many branches of ſin which ſhoot out in the lives of men, but all do grow upon this root, the heart being fixed in its love unto the world.

1. *Omiſſions of duty*, neglect of Cloſet and Family-prayer, worldlineſs is the root, the heart is ſo eager after riches, that they have no time, nor leiſure for better things; and when they have time, yet the worldly heart is indiſpoſed to perform them, and is liſtleſs to Heavenly employment.

2. *Commiſſions of ſin*, the uſe of falſe balances, and deceitful meaſures, over-reaching, breach of promiſes, falſifying their words, ſpeaking often againſt Conſcience; the Seller com-

commending his goods beyond, and above what he knows them to be, affirming they coſt them more than they did, and if he ſells them not for ſo much, he ſhall be a loſer by them, and all this to ſcrew the buyer to an higher price; and the Buyer diſcommends the Sellers ware, ſaying, it is naught, it is naught; to bring him down to a lower rate, but all this cometh from this evil bitter root, the *immoderate love of the world.* Many men engage in company and are over-taken with exceſſive drinking, and when reproved, will reply, It was with ſuch as were my Cuſtomers, and I cannot avoid ſuch occaſions, if I will not drink with ſome, they will not trade with me, except I go to the Ale-houſe, or the Tavern, I ſhall loſe the taking of many a pound. Shall you ſo? yes, and *would prevent many a drunken bout.* But what have you houſes of your own for, and what are your Shops for, and what is the Exchange for, but for your trades and dealing in the world. It is a ſhame, that it is brought into ſo great a cuſtom, *that many cannot buy and ſell but over a pot.* But if you do go, what need you drink unto exceſs? do others urge thee? but they cannot, they do not *force* thee, is it not thine own hand that often lifts the glaſs unto thy mouth? and is not thy hand commanded by thy own will to do it? thou hadſt better be without ſuch a Cuſtomer, and without the profit thou gameſt by him, than

than to ſin, and wound, and loſe thy Soul. But this branch of wickedneſs groweth on this curſed root, the love of Money, which if ſome may gain, they will go from one drinking-place into another, from morning to night, one day after another; yes, and to Hell too at the laſt, if they might but gain, what their heart doth ſo much love while they are here. By this bond was *Balaam* bound, *who loved the wages of unrighteouſneſs*, 2 Pet. 2. 15. And *Achan*, *Joſh.* 7. 20. 21. And *Gehazi*, who framed falſhoods, for worldly profit, and afterwards would have hid it from his Maſter with a lie, 2 *King.* 5. 20. *to the end.* And the *young man*, *Mat.* 19. 21, 22, whom, when Chriſt ſaw ſo faſt fettered with this chain, he preached to his Diſciples, that it was exceeding hard for a rich man to be ſaved; though he explained, that it is not ſo much the having, as the over-loving of them, and truſting in them that hinders mens Salvation, *Mar.* 10. 24. *Judas* alſo was detained the Devils captive, being bound with this bond, who for the love of Money ſold his Lord, and Soul and all, *Mat.* 26. 14, 15, 16. And *Demas*, 2 Tim. 4. 10. And doubtleſs thouſands are now in everlaſting chains of darkneſs, being kept in bondage by the love of the world, while they lived in the world. But ſhall we try to break this bond, for till your hearts be weaned from the world, we ſhall not win them for Jeſus Chriſt, for you cannot love God and

the world too with a prevailing and predominant love, 1 *Joh.* 2. 15. *Jam.* 4. 4. and while you love the world you cannot value Christ, nor are you worthy of him, *Mat.* 10. 37, 38. Consider,

1. *Have you not other things and better things to set the love of your hearts upon?* and is there not a God and Christ for thee to love? And (1) is not God infinitely a more noble, and excellent object for thy love? (2) Is he not a more suitable good unto thy Soul? (3) Is he not a sufficient good? and therefore (4) a satisfying good? (5) Is he not a more necessary good, seeing without the things of the world thou maist be happy, but not without God? (6) Is he not a more durable, lasting everlasting good? do but get a right knowledg of God and the world, and then thou wilt see cause to call off thy heart from earthly things, and set them upon God.

2. *Shouldst thou set thy heart and love upon earthly things which thou must shortly leave, and canst not carry with thee into another world?* Dost thou forget that thou art a pilgrim upon earth, and that this is not the place of thy abode? after thou hast slept out a few more nights, and walked up and down a few more days, will not thy last hour come, when thou must bid adieu to all this world, and take thy farewell of all upon earth? whether thou shalt go to Heaven or to Hell, here thou must not tarry; whether

ther thou ſhalt be damned or ſaved, or go to God or Devils, here thou muſt not abide; and wilt thou take thy riches with thee? what to do, Silver and Gold doth not go in another world. Whether thou goeſt to Heaven or to Hell after death, Riches will be of no uſe unto thee; *God* would then ſtand by thee, and *Chriſt* would then ſtand by thee, and *Grace* would then go with thee, but thou muſt leave thy worldly riches, and they will then leave thee, when thou ſtandeſt in greateſt need of comfort and ſupport, *Luc.* 12. 19, 20. *Pſal.* 49. 17. *Eccleſ.* 5. 15. 1 *Tim.* 6. 7. Why wilt thou then ſo fix thy heart upon theſe things, and be fettered and intangled with the love of them as thereby to be kept from God, and Chriſt, and Heaven for ever.

3. *Can theſe things comfort thee at thy departure?* Or will it not then wound thy Soul that thou haſt loved the world, but not God and Chriſt? didſt thou never ſtand by the bedſide of a dying man, who in the anguiſh of his Soul hath roared and cried out, *Wo is me, that I have ſpent my time in labouring for the world, for this vain and empty world, While God and Chriſt, and Heaven have been neglected by me! Oh if I had loved God and Chriſt, as I have loved the world, I had been now an happy, bleſſed man, though I am a dying man, yet I had been now an happy bleſſed man. God would now have comforted me, and Chriſt would*

*would now have comforted me, and ſolid lively hopes of Heaven would now have comforted me, but the things that had my heart, and all my love, they do not comfort, I find, I feel they do not comfort me.* Shalt thou neither ſtay to enjoy them here, and canſt thou not take them with thee whether thou art going, nor yet will they comfort thee in thy paſſage to Eternity, and is it reaſonable then thou ſhouldſt be thus fettered and bound in thy love unto them, as to keep thee from God and Chriſt, here and hereafter too?

4. *Was this the end for which thou waſt born, and did God give thee ſuch affections as love, deſire and delight, that thou ſhouldſt ſet them upon ſuch things as theſe?* Did God make theſe things to be the chiefeſt object of thy Souls affections, or thy Souls affections for theſe things? Did God ſend thee into this world to ſcrape together an heap of *refined earth*, and then to love it when thou haſt done, better than himſelf that made thee? Is not this a ſetting God below the creature, and exalting the creature in the room of God? is not this to loſe the end of thy Creation?

5. *Is not this to love ſuch things as do not, cannot love thee back again?* If God had thy heart, thou ſhouldſt have his; if thou loveſt him, he would love thee, *Prov.* 8. 17. but Silver and Gold cannot love thee, thy rich Furniture cannot love thee; here thy love is loſt, and cannot

be

be requited, nor love returned to thee, but God would love thee more than thou couldst love him, and the love of Christ to thee would exceed and far surpass thy love to him: Come then, and be no longer enslaved to the world, nor kept a captive by the Devil by these chains of gold; I do suppose a man would rather chuse liberty with a poor and low condition in the world, than to lie in a prison and a dungeon all his days, though he were there bound with chains of Gold.

6. Will the gaining of the world make thee amends for what thou losest? for (1) the loss of God. (2) The loss of Christ the only Redeemer. (3) The loss of the company of the Angels and Saints. (4) The loss of thy own only and immortal Soul, *Mat.* 16.26. (5) The loss of thy happiness; for canst thou lose all these and yet be happy. (7) Are not these things common to the bad as well as to the good. Some are peculiar mercies, Christs pardoning grace, title to Heaven. (8) Are they not often given with a curse, and in judgment, but Christ and Grace always in love and mercy.

CHAP.

## CHAP. VI.

### *The Fourth Chain is Presumption.*

4. ANother Chain with which these Captives are bound is *presumption, vain and false hopes of Heaven*: This is the ruin of most that do miscarry for ever, a groundless hope that they shall be saved for ever; how few are there, be they never so ignorant of the way to Heaven, but yet do hope they shall come thither? that walk in the broad way and common road and beaten path to Hell, and yet do hope they shall get to Heaven; as if a man were daily travelling towards the *West*, and yet were confident he should come unto the *East*. The Drunkard doth hope he shall be saved; the Swearer and prophane, the hypocrite and unbeliever, nay, who is there but doth hope for happiness? this is so strong in the *worst of men*, that when they would set forth the certainty of a thing, they do it by this expression, as *I hope to be saved*; as if they should say, it is as true, it is as sure as it is true that I hope to be saved; and *though their hope be not a true hope, yet that they hope is true.* And the strength of this cord appears in that these hopes are the *last thing* that wicked men will part withal; when they are so sick, that they perceive they must part with *riches*,

yet

yet they will not part with their hope of Heaven, when they are ſo ſick, that they perceive the hour is drawing on wherein they muſt part with their *deareſt friends*, yet their hope they will not part withal; and when they ſee they muſt part *with life*, yet they will not part with hope, till ſoul and body be parted, the ſoul and hope will not be parted; and *then poor captives loſe their ſouls and hopes together*; and thus with hopes of Heaven they do go down to Hell, and *then and there they can hope no longer*. Its one of the hardeſt things that Miniſters have to do, to beat down theſe falſe hopes of Heaven in our hearers; if this were done, a great part of our work were done; if we tell you of your *miſery* and *danger*, of the *wrath* of God againſt ſinners, of the *torments* that are prepared by a provoked God for you, yet you hope you ſhall eſcape, and *ward* of all the threatnings of the Word with theſe vain and groundleſs hopes; if we could but get theſe falſe hopes from you, then *we ſhould begin to hope* that you might be delivered from your bondage, and eſcape from this captivity, in which you are ſo ſtrongly held thereby; no man is *faſter bound in fetters*, than he that is ungodly, and yet ſtrongly confidently hopes that he ſhall be ſaved. If you could ſpeak with damned Souls, *thouſands* of them would tell you, this was their ruin and their bane; ſhould you ask them were not you told, that ſin would bring you

to

to this place of torment? were you not told *by Miniſters, and by God himſelf*, that you were in the way to miſery and damnation? what would they reply? *Yes, yes, we were often told, and we were plainly told, but this was it that did undo us, we hoped it would be better with us.* Shall I then attempt to break this bond aſunder? but becauſe man can but ſhew unto you the vanity of your hopes, Oh that God himſelf would come and powerfully convince you by his Word and Spirit, that your hopes are vain and groundleſs hopes, that you may be no longer kept in thraldom by the Devil by theſe fetters of falſe hopes of Heaven. I know that this is a *manifold twiſted cord*; many things there are that you do bottom theſe hopes upon; but if I ſhall ſhew you from the Word of God, that they are no better grounds and reaſons of hope, than graceleſs perſons might alledg, and many *now in hell* once had to ſay, and did, as well as you, that then you will no longer ſuffer Satan to delude and to deceive you, and keep you as his captives in a ſtate of bondage. Only let me ask you firſt, whether you will believe that *that* is true, that God ſpeaketh in his Word, or will you dare to ſay, that what is contained in the Scripture is forgery and a lie; if you ſay the latter, *God* ſhall ſhortly convince you of the truth thereof; the *flames of Hell* ſhall ſhortly convince you, and the *pains and torments* you ſhall ſhortly feel ſhall powerfully convince you, that

that all these sayings of God are true: If you say the former, that Gods word is true, I do not doubt to make it appear, that your hope is false, if you do agree to try your hopes by the word of God, by which *you and I and all* must be shortly tried, and acquitted or condemned according to this Word, I do not doubt to shew that Satan hath befooled you all this while; God hath as plainly told you, that in an unconverted state, *without faith in Christ, without repentance and reformation* you cannot be saved, this is as plain as can be spoken, and yet contrary to Gods revealed will, will you hope you shall be saved? which do you think shall be proved false, *Gods word or your hope*, that is contrary to his word? both cannot be true. Will a Drunkard say, Gods word is false; no, he will not, then thy hope is false. See 1 *Cor.* 6. 9, 10. Where God doth plainly say, and positively lay down for a certain truth, and which within a few *years*, or *months*, or *weeks*, all the Drunkards, Whoremongers, and graceless persons in the world without exception of any one (dying so) shall find to be so, that they shall not inherit the Kingdom of God. *Come then*, you that say, you hope to be saved, as well as the preciseſt of you all *come* and produce your reasons, and in the fear of God seriously weigh the answers that shall be given to them.

1. One Link in this Chain of false hopes by which

which theſe Captives are bound, *is miſapprehenſion and miſapplication of the mercy of God*; thou ſayeſt, *God is a merciful God, and is ready to ſhew mercy to his creature, it is true in me, there is no merit, but in God there is mercy, and God did not make his creatures to damn them, God did make me, and therefore I hope that he will ſave me.* Is this all thou haſt to ſay, in ſuch a weighty matter? why thou thinkeſt thou art redeemed from thy bondage, and ſhall be free for ever from the torments of the Damned? that thou maiſt be no longer bound with this Chain. Conſider,

1. *The Devils themſelves and the damned ſouls in Hell themſelves can ſay as much as this:* Poor damned *Devils* do know that God is a merciful God, and that he is willing to ſhew mercy to the penitent and the humble ſinner. *Devils* and *damned ſouls* can ſay, that they are Gods creatures, and yet notwithſtanding they are miſerable, and muſt be ſo for ever; and this is the aggravation of their miſery, that though God is merciful, yet they are for ever damned; this cuts them to the heart, that a merciful God hath condemned them, and ſentenced them down to eternal torments; what is that to them, that God is merciful in himſelf, and ſhews mercy unto others; if he is not merciful unto them? and *what is it unto thee*, that God is ſo, if thou by reaſon of thy continuance in a ſtate of unregeneracy, ſhalt never be benefited by his mercy? I

know

know there is a difference betwixt the damned in Hell, and wicked men on Earth: the damned in Hell are past a possibility of mercy, but so are not you; they shall have no more tenders of mercy, which you yet have, but then you must repent and be converted, which they were not, or else you shall have no saving benefit by Gods mercy, as they had not.

2. *God might be infinite in mercy, though thou* (and thousands such as thou art) *do perish in thy bondage, and be for ever damned.* What a proud blasphemous thought is this that God should not be merciful, except he take thee *reaking* in thy sins, except he take thee off thy *Ale-house-bench*, and put thee into Heaven. The greatness of Gods mercy is not manifested so much by the *number* of the persons that shall be saved, as by the *way and method* which he saveth them by. If God had saved but *one man* out of all the many millions of mankind, without his own desert, and contrary to it, by the death of his own Son, it would have been a plain demonstration of the mercy of God. Must thou measure the mercy of God by thy being saved, or not saved, while thou walkest contrary to his Laws, and to his revealed Will? This is, as if a *Malefactor* that for murder hath deserved death, and is to be tried for his Life, yet hopes he shall escape, because the Judg is a *merciful man*; when notwithstanding the Judg proceedeth to pass a sentence of death upon him, you will ac-

acknowledg he might be a very merciful man, and that the Prisoner was a fool, from the mercy of the Judg to be confident he should escape the execution due unto him for the violation of the Law. So it is in this case, which is easie to apply.

3. *God is just and true, as well as merciful and gracious*, and why maist thou not *fear* that God will damn thee, because he is a just God, as well as *hope* that he will save thee because he is a merciful God? You do not conceive of God aright, when you consider him to be merciful without justice, and to be gracious without truth, there are both in God. This merciful God hath said, Except you repent and turn from sin, you shall find no mercy from him; and what shall become of Gods Truth, if contrary to his Word he should save thee without repentance, and while thou goest on in thy sinful ways? must God falsifie his word to save thy Soul, *never hope for it, for he will never do it.* Where God proclaims his mercy to the penitent, he doth also declare his justice, and his jealousie, and his fixed resolution that the guilty shall not go free, *Exod.* 34. 6, 7. and that he is full of fury to the wicked, as of mercy to the godly; and that as he reserveth a Crown for the one, so also wrath for the other, *Nahum* 1. 2, 3.

4. *Though God be merciful, yet he propoundeth* con-

conditions in the Goſpel, which you muſt come up unto, if you will be partakers of his mercy: and God is reſolved that if thou wilt not have mercy upon the terms of mercy thou ſhalt never have it. When thou ſhalt come to put in thy claim for mercy, Lord have mercy on me, for thou art a gracious God; yes may God ſay, and ſo I am, and thoſe that have repented and believed ſhall find me to be ſo, but did I not alſo tell thee what manner of perſon thou ſhouldſt have been, holy, humble and repenting, if thou wouldſt be ſaved by my mercy, but that thou wouldſt not be: therefore *now* I have no mercy for thee. God may ſay unto thee, did I ever promiſe thee or any other, that I would ſave thee, or them without repentance and faith in Chriſt my Son? did I ever promiſe that I would pardon the Impenitent? that I would ſave the unbelieving that finally perſevere therein? If I have, produce my words, alledge my promiſe, *when, and where, and by whom* did I ever make thee ſuch a promiſe? and and if I have not, as indeed I have not promiſed any ſuch thing, why waſt thou ſo vainly confident of my mercy? therefore *take thy anſwer and be gone?* for I tell thee I will have no mercy on thee. *Luke* 13. 25, 26, 27. Mercy it ſelf will not ſave thee, but in the way of mercy propounded in the Goſpel.

5. Whereas thou ſayſt, God did make thee, therefore he will ſave thee; conſider, the vileſt

*sinner in the world upon this account should go to Heaven*, yea, every one of them. The whoremonger whom thou thy ſelf wilt condemn might plead this as well as thou; and ſo thou wilt make the way to Heaven broader than ever God did make it. Moreover, if thou hadſt continued ſuch a one as God did make, he would then have made thee happy indeed for ever. God made thee holy and upright, but thou haſt rebelled againſt him: God did make thee a *Creature*, but he did not make thee a *Drunkard*; he did not make thee a *Worldling*, nor a *Lyar*, therefore let Gods creature be holy, and God will not damn his creature; but if thou be a drunkard, or an hypocrite, and God ſhall damn the *drunkard or the hypocrite*, what will become of *Gods creature*. God doth peremptorily anſwer this, and I will give it thee in his own words. Iſa. 27. 11. -- *It is a people of no underſtanding; therefore he that made them, will not have mercy on them, and he that formed them, will ſhew them no favour*. Is not this directly contrary to the reaſon of thy hope? wilt thou then plead this no more, while thou continueſt in thy ſin, and let not Satan keep thee bound with this cord any longer? if thou doſt, remember it hath been told thee, that this is but a ſandy foundation of thy hope, that thou ſhalt have the everlaſting mercy that ſhall be ſhown to Gods redeemed ones, that are indeed delivered from their bondage and captivity.

2. And

2. Another Link in this Chain of false hopes whereby Captives are bound is a *strong (though false) perswasion of salvation by the death of Christ the Redeemer.* If you ask many carnal, ignorant and ungodly persons, why they perswade themselves that they shall be saved, they will tell you, because *Christ died for sinners, and I am a sinner* (saith one) *God help me, as all men are, yea I am the chief of sinners, and therefore I hope it shall go well with me*; and so will a second say, and a third, and *multitudes* will give no better account, without care or knowledg of applying the death of Christ unto them and the virtue and power of it, for the killing of their sins; and thus the *very means* for the redeeming of captives is abused to make their bonds the stronger, and keep them faster bound in their Captivity.

By way of Concession it is granted, (1) that *the death of Christ, and the satisfaction made to the justice of God thereby is the only meritorious cause of mans Redemption from his bondage and of salvation*, and whosoever is saved, is saved by Christs death, for there is no other Saviour nor Redeemer besides him, *Act.* 4. 12. and if Christ had not died, we had certainly been for ever captives without redemption. (2) It is true that *this Redeemer is offred unto all where the Gospel is preached*, none are excluded from the offers of grace and pardon, and benefits of Redemption, and his death shall be sufficient and

effectual for deliverance from bondage, and making of them free that do obey his call, and accept of him for *Lord Redeemer*, as offered in the Gospel, *Act.* 10. 43. *Joh.* 3. 16. But yet that you might not through your own mistake be the more enthralled by the means of Redemption, and be the faster bound by the misunderstanding of the way of Salvation by the death of Christ. Consider,

1. If this were enough to prove your Redemption and Salvation, because Christ died for Sinners, and you acknowledg your selves to be such, *then the damned souls in Hell might have hope of being delivered and saved*; for they know that Christ died for Sinners, and they are *now sensible* that they are Sinners and miserable; the *pains* they feel do convince them that they are sinners I know (as I have already said) that there is a difference betwixt the state of Devils and damned Souls, and of sinners upon earth, *Christ* is preached to the one, and not to the other, *freedom* from bondage is *possible* to one but not to the other, *mercy* doth entreat, and the *Spirit* doth strive, and *patience* doth wait upon the one, but not upon the other; *mercy and patience hath done with them for ever*; no more asking them, what? will you have Christ now? and will you be pardoned now? which yet through mercy is not your condition; but yet as to the ground of your plea for Redemption and Salvation by Christ, (before al-

alledged) [Christ died for sinners and you are sinners] what is the difference? all men upon earth, and the damned in hell, that ever heard of Christ might say as much; and is it not matter of great astonishment to sober serious men, to see poor sinners bound so fast in a captive-state with this vain confidence of being set free by Christ, and yet can say no more than damned Souls might say, [That they are sinners, and Christ died for sinners.]

2. Consider that *all shall not be saved by the death of Christ that are sinners.* Christ hath died, yet thousands shall for ever be tormented, *Mat.* 7. 13, 14. and the damnation of many shall be the greater than it would have been if Christ had never suffered.

3. *Know and understand that the benefits of Redemption, and the compleating of all in salvation at the last is propounded by God in the Gospel conditionally,* and why then should you be so confident, when you have not come up unto the condition? there is *pardon* to be had by the blood of Christ, but there is a *condition*, without which you shall never be pardoned, *Act.* 10. 43. there is *Salvation* by *Christ*, but there is a *condition*, without which you shall never be saved, *Joh.* 3. 16, 36. *Mar.* 16. 16. *Act.* 16. 31. there is *justification* to be had by the blood of Christ, but remember still there is a *condition* without which you shall never be justified, *Rom.* 5. 1. all along in the Word of God, *offers* and *grants* of

pardon, deliverance from Hell, and the curse of the Law, *offers* and *grants* of Salvation and Eternal life are made *conditionally*, if you do believe, and if you do repent, and if you are converted and born again, but not else. Christ did not die, that sinners *meerly as sinners* should be saved, for then *all sinners* should be saved, and that which is the *reason of mens condemnation* should be a *qualification of mens salvation*; but Christ did die that believing sinners might be saved, and repenting and returning sinners might be saved; Christ did die, that unholy ones might be made holy, and *so be saved*; that unbelievers might believe, and *so be saved*; and not that unholy and impenitent, and unbelieving persons (*living and dying so*) should have salvation by his death. Know therefore, *O vain man*, that if thou hadst *a thousand souls*, they should all be damned, though Christ hath died, except thou dost believe, repent, and be converted unto God; for the *effusion* or shedding of the blood of Christ upon the Cross saveth no mans soul, without the *application* of it to the Conscience; and Faith in Christ, and Regeneration, and Holiness, and repairing of the Image of God in the Soul are necessary to Salvation *in their place*, as the death of Christ is necessary *in its place*, and *for its end*. As when many persons be in bondage, and are taken captives, that cannot give a ransome for themselves, the *Kings son* pays it down for them, but

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the King and his Son do propound certain conditions to the Captives, that if they will acknowledg him to be their Redeemer, and will become his servants and his subjects, and be obedient to his Laws, they shall have the benefit of the ransome, but not else; now so many as shall refuse these *conditions*, must remain, and die, and perish in their fetters, though a sufficient ransome were given for Redemption; so it is in this case, which is easie to apply.

I beseech you therefore, *Sirs*, do not any longer flatter and deceive your selves with such groundless hopes of being delivered by the death of Christ from your slavery and bondage, without faith in him, and repentance for your sin. These things that I am now a preaching, and you are hearing are of *everlasting concernment* to your Souls. And I desire to preach as one that doth believe, I must give an account to God, what doctrine I deliver, and that you would hear with that seriousness and diligent attention, as those should do, that do believe youmust give an account to God at the Great day, for what you hear, and how you do obey it; I charge you therefore *in the name of the great eternal God*, whose Truths I do declare unto you, that you do not hence-forward hope for deliverance from Hell and wrath to come, though Christ hath died, except you do believe on him, become new creatures, forsake your sin, be sanctified and made holy; and love him

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above all, and count all things but dross in comparison of the excellency of Jesus Christ; that you do not continue *drunkards*, and yet hope you shall be saved, that you do not continue to love your sins, and the world more than Christ, or remain unholy and unconverted, and yet think or hope that Christs death shall save your Souls. If you do, and if you will still so do, let *God be witness* for me, and let all those *that fear* God in the Congregation be witnesses for me, and let the *consciences* of these Captives themselves be witnesses for me, that I have plainly from the Word of God given warning to you, that you do not perish by this deceit: *bear witness* that I do declare, that those that have been *Drunkards*, *Swearers*, *Profane*, *Lyars*, *Hypocrites*, if they do repent and turn, become holy and believing persons, they *may*, they *shall* be saved by the death of Christ, but if they shall continue still in sin, and live and die such, a crucified Christ will not save you; let *believing Parents* bear me witness against their wicked and ungodly *children*, and believing *children* against their ungodly *parents*. Let believing *Husbands* bear me witness against their unbelieving *Wives*, and believing *Wives* against their unbelieving *Husbands*. Let believing *Masters* bear me witness against their unbelieving *Servants*, and believing *Servants* against their unbelieving *Masters*, that all without *exception* and respect of persons, having not repentance

for ſin, nor faith in Chriſt, that are not holy, nor converted before they die, ſhall be eternally damned, and periſh in their bonds and fetters, though Chriſt hath died to redeem and ſave holy, humble, repenting and believing ſinners.

Alas *poor captive Sinners!* what will you do, and whither will you go, when this Redeemer ſhall come to judgment? when all ſhall be raiſed out of their graves, and ſtand before the bar of God? to whom will you appeal? and from whom will you expect mercy and ſalvation? *methinks* I hear theſe *priſoners at the bar*, crying, begging, pleading, *Lord Jeſus ſave us! Lord Jeſus open unto us! Lord Jeſus now glorifie us with thy ſelf, ſave us, Oh ſave us now from yonder place of torment, from yonder flaming fire, from yonder Lake of burning brimſtone! Oh ſend us not down to yonder dreadful place, for we truſted in thy merits, and hoped to be ſaved becauſe thou hadſt died!* Methinks I hear Jeſus the Judg reply to the *priſoners* at the bar, No, oh no, there is no room for you in Heaven; there is *no entrance* for ungodly men into the holy place; there is *no manſion* for any ſuch in the Kingdom of my Father; *who bid* you truſt to me for mercy, without believing on me? *who bid* you hope for Heaven becauſe that I was crucified, without holineſs and repentance? Had you any warrant from me in my word ſo to do? or did my Miniſters whom I did ſend

unto you tell you from me, that you may be ſaved by my death, though you did not repent, believe, nor were converted? did they? which is he? what is his name? Lo, here they ſtand, point *him* unto me, that did preach ſuch Doctrine to you. My Miniſters come forth, what do you ſay againſt the *priſoners* at the bar? Lord we told them in thy name that there was a ranſome paid for captives by thy bleſſed ſelf, and that thou waſt willing they ſhould have the everlaſting benefit thereof; and we did ſtudy for them, pray for them, and preach unto them thy ſufferings and thy death for ſinners, and did beg and intreat them to come unto thee; and when we did not prevail one day, we did prepare and preach the next, and ſo we did continue to do, as long as they lived and till thou didſt call us from that work by death. *But did you ever tell them that they ſhould be ſaved by my death, though they continued in their ſins; though they had no faith in me, though they were not ſanctified, nor converted.* Oh no, our bleſſed Lord, we never did, we never did, *there* they ſtand before thee, they cannot ſay we ever did preach ſuch Doctrine to them; but on the contrary we told them from thy word which we made the *rule* and *matter* of our Sermons, and turned them to the places, where thou haſt ſaid, *without holineſs* they ſhould not ſee thy face with comfort, *Heb.* 12. 14. We bid them turn to *Mat.* 16. 16. where

where thou toldst them thy self, that *he that believed not should be damned*, and to many more such declarations of thy mind to sinners. Lord *there stands one* that did use to hear me, and he can not deny it; and *there stands another* that was used to hear me, and turned to the Chapter and the Verse, and turned it down, as if he would have observed what thou hast declared, Lord *there he stands*, he cannot deny it, yea Lord, here is a *whole cluster* of them stand together, that were wont to hear me, and there is not one amongst them all that can deny but they were told of what now they find; and *here are those* that did believe on thee through our preaching of thy Word, that can say and witness for us that we told them of the necessity of converting grace, and faith in thee: In the same *Sermon* that we preached that thou didst die for sinners; we also told them that they must take thee for their Lord, and obey thy Laws, and resign their *hearts and wills, and love, and all to thee*, but they would not do it; but they never did it; this is the evidence that we give against the *prisoners at the bar. Come then ye captives, is this true, or is it not?* Yes, Lord, our *consciences* do compel us, to acknowledg that thy Ministers did declare such things unto us. *Did they so?* why then did you not believe them? go, get you gone, go, get you down to your deserved torments. Come hither, ye my glori-

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ous Angels take the Prisoners at the bar, that in their life-time were fettered and bound with chains of sin. Now *come* ye hither, and take them, bind them hand and foot, and cast them into utter darkness; drive them from my presence; *away with them, away with them*; *come* ye damned Devils, you took them captive, and kept them in their sinful bondage, I would have redeemed them, and knockt off their fetters from them, but they would not hearken unto me, and now I will not hearken unto them; *come* take them then, and drag them down to the place of punishment, *where you and they shall be for ever.*

Oh *woful Souls! poor wretched Sinners!* ah *poor condemned Prisoners!* how do they tremble? how do they hang down their heads? How are their countenances changed? what hideous outcrys? what doleful lamentations will there be at that day, and especially by those that hoped for Heaven, but their hopes are disappointed? *Methinks* I hear them say, Is all our hopes come to this? Is this the end of all our confidence? Prisoners we were to the Devil and our lusts, we might have been made free; *Wo unto us that ever we were born*, that we did befool our selves, and that these *then tempting*, and *now tormenting* Devils should so much befool us, contrary to the plain declarations of the Will of Christ, we should so confidently hope for life and for salvation by him, while

we did refuse him for our Lord, and to yield obedience to him. Oh *now* we are ashamed of our hope, of our vain and foolish hope, yet thus it is, we *were* deceived, and we *are now* disappointed. Now *farewell* Christ for ever, now *farewell* Heaven for ever, and now *farewell* hope for ever. Hope we did, but now can hope no longer, but now can hope no more for ever. *Farewell* all ye holy, blessed Angels, *ye* shall be rejoycing for ever, while *we* shall be sorrowing for ever. *Farewell* all *ye* Saints of God, *ye* that are the Lords redeemed, that once were captives as well as we, but *ye* were redeemed by the blood of Christ, and were sanctified and now are saved for ever, *ye* shall rejoyce, but *we* must mourn, *ye* are blessed, but *we* are cursed, *ye* shall be with God and Christ your Redeemer for ever, while *we* shall be with the Devil and his Angels for ever. *Farewell, farewell, adieu, adieu*, to all eternity.

*Beloved hearers*, if this shall be the doleful end of vain and groundless hopes of unwarrantable and unscriptural confidence in the death of Christ, without faith and sanctifying grace, be no longer kept as captives bound by this chain of false hopes of Heaven.

3. Another Link in this Chain of false hopes wherewith these captives are bound, is, *that they have oftentimes great trouble of Conscience and inward terrours of mind after they*

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*have committed sin.* I have saith one, been troubled for my Oaths, and cried *God forgive me*, and if I have been drunk saith another, I have been troubled for it, sometimes it breaks my sleep, and sometimes I cannot eat in peace, nor think of my sin but my heart is filled with horror at the remembrance of it; and therefore I hope that I am redeemed by Christ, and got loose from my bondage state, and that God will have mercy on me, and will save my Soul. I answer,

1. *False repentance is a strengthning of false hopes, and many times the more the sinner is troubled for his sin, the faster he is bound in his sinful captive state*; the more tears do fall from thine eyes, the faster are thy fetters lockt upon thy Soul, because as true repentance maketh way for a well-grounded peace of conscience, and for solid comfort, so a false and counterfeit repentance afterwards makes the sinner more secure, and doth strengthen his mistake concerning his spiritual condition, he hath *sinned* and he hath *sorrowed*, and now he thinketh *all is well*; and the Devil hath him faster in his hold than he had before.

2. *Terrours of Conscience for sin, though great and grievous*, in so much that thou art restless and weary of thy life, are *no argument that of a captive thou art made free.* Hast thou ever been so much troubled as was *Cain*? or hast thou ever been so filled with amazing horrors

as was *Judas?* and yet these were captives to the Devil still, and are bound in chains of sin, and guilt, and punishment, to *this day*, and so shall be for ever; and who have greater terrors, reprovings and reproaches from their own consciences, than the damned in Hell? and these terrors in thy soul and conscience, might be the fore-runners and beginning of those hellish horrors thou shalt be filled with in another world.

3. But *what are thy terrors and thy tears, thy agonies and anguish of thy heart, without an inward change?* What are all these legal fits of sorrow, while thou art the same man in sinning still, and thy love the same unto thy sin; and when the temptation comes, thy course and practice is the same? If thou shouldst *wear* the skin from off thy knees by going often to confess thy sin, and *weep* thy self blind, and *pine* away with sorrow; yet if thy heart do secretly like thy sin, and thou still art not inwardly renewed, nor acceptest of, nor closest with Christ by faith, whatever thy apprehensions are of thy good condition, thou art still a captive to the Devil, especially when one while thou *wrenchest with sorrow to lament thy sin*, and another while dost with *pleasure and delight commit* the sin lamented; dost commit the sin, and then confess it; confess it, and go on again to commit; and so like a slave indeed, runnest round in the Devils Mill betwixt confession and commission.

miſſion of thy ſins, whereas in a true penitent there is the renovation of the heart, and the reformation of the life; a *loathing* and a *leaving* of the ſin lamented, *Ezek.* 36. 31. & 18. 30, 31, *Iſa.* 57. 7. *Joel* 2. 12, 13.

4. Another Link in this Chain of falſe hopes, wherewith theſe Captives are bound, is, in *that they have good meanings, and good wiſhes and deſires; and though they cannot diſcourſe as others can, nor have thoſe gifts that others have; yet they thank God their hearts are good, and ever were even from their childhood, and though they cannot utter themſelves, yet they have it in their hearts.* Thus the Devil keepeth ſome in this fetter and this bond; but towards the breaking of it conſider,

1. *Many have gone to hell with ſuch good meanings in their hearts, and with ſuch good wiſhes in their mouths*; as *Balaam* for one, *Numb.* 23. 10, *Let me dye the death of the righteous, and let my laſt end be like his.* Who would not wiſh to be for ever happy? and who would not wiſh to be freed from eternal miſery, pain, and torment? But theſe things are not got with ſuch lazy wiſhes; neither do you approve of them in your idle ſervants, that ſit ſtill and wiſh their work were done.

2. *But can your meanings be good, in many of your wicked acts, and in your ſinful neglects?* What good meaning is it in thee, to keep Chriſt

out of thy heart? to prophane Gods Sabbaths? What good meaning haſt thou, in neglecting to make thy peace with God? in not ſeeking after grace and fitneſs for Heaven?

3. *If thy meanings were good, that doth not make thy action good*, nor thy life good; and can it then prove thy condition to be good?

4. *If thy heart were good, thy life would be ſo too.* The life indeed might be good before men, where the heart is bad before God; but if the heart be good before God, the life will be good before men; for *a good tree bringeth forth good fruit*, Mat. 7. 17, 18. and your not-ſeeing the badneſs of your hearts, is an evidence that yet they are not good; and the more you juſtifie the goodneſs of your hearts, in the neglect of your duty, it is the clearer demonſtration that yet they are not good; and that thy heart, which thou vainly thinkeſt is the beſt part in thee, is indeed the worſt of all, *Jer.* 17. 9, 10. Thou a good heart ever ſince thou waſt born! then there hath been a good Devil ever ſince he ſinned, and when he ceaſed to be good.

5. Whereas thou ſayeſt, *Thou haſt good things in thy heart, though thou canſt not expreſs them with thy tongue.* What is thy heart ſo full of good? and is it ſo locked up there, that there is no vent for it? What! neither by *works* nor *words*? neither by lip nor life? A likely matter! If thou art pinched with *hunger*, thou haſt words enough to expreſs the ſenſe of thy wants,

and if thou art *ſick*, thou haſt words enough to expreſs the ſenſe of thy pain: When the *Phyſician* comes and asketh after the ſtate of thy body, thou canſt quickly reply, *O ſick, ſick, Sir, I am exceeding ſick; I am in pain, in pain;* Where? *Here* in this part, and in this; *my back, my bowels, my head, my heart*, is full of pain. But if a *Miniſter* come and enquire into your ſpiritual ſtate, you reply, Truly Sir, I have good things in my mind and in my heart, but I cannot expreſs them to you. What! not at all? What! nothing of this good boaſted of? no, not in broken language? But if we follow you to your ſhops, there you want no words, there your tongues go glib; Who have words at command more than you? You can talk roundly of the World, of your Goods, and your Eſtates, of your Furniture and Apparel; but in the things of God you are mute. This is plain, it is not for want of words in theſe, but for want of a work of God upon their hearts. Therefore let not the Devil keep thee any longer bound with this chain, a vain conceit of the goodneſs of thy heart, thy wiſhings, and thy meanings.

5. Another Link in this Chain of falſe hopes wherewith theſe Captives are bound, is on the contrary, in *that they have ſtrong parts, great knowledg in the things of God, are very full of good diſcourſe*; for the Devil hath ſeveral Fetters for his ſeveral Priſoners; and ſeveral Chains

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for ſeveral Captives, various ways and wiles to keep them in Captivity; and this is not the meaneſt nor the weakeſt, when men take *gifts for grace*, and *common grace for ſpecial*. But towards the cutting of this chain, consider:

There might be *notional knowledg* of the things of God, where a man never had any *experimental taſte and reliſh* of them. A man that never yet repented, might be able to tell you what Repentance is; and a man that is not converted, might tell you much of the method of the Spirit in converting of a ſinner. Many can *talk* of God, that never *taſted* any ſweetneſs in him; and many can diſcourſe of Heaven, that ſhall never enter into Heaven. The head might be full of knowledg, when the heart is empty of Grace; might talk of *faith*, of the *nature* of it, of the *actings* of it, of the *excellency* of it, of the *neceſſity* and *effects* of it, and yet have no Faith; and ſo of Love, and other graces, and yet have no Love, nor any other grace. The greater is your knowledg, the greater is your ſin, and the greater will be your miſery if it be ſeparated from practice and obedience. *Luk.* 12. 47, 48.

Thus you have heard what a ſtrong bond *falſe hope* of Heaven is, and on what *grounds* it is built, and by what *reaſons* it is ſtrengthened, and *how* they are removed: What ſay you now, will you continue ſtill bound with this cord, and ſtill be kept thereby in your Captivity? I

doubt yet many of you will. *Drunkards*, for all this that hath been ſaid, will hope for heaven and ſalvation ſtill; and *Swearers* and *Prophane* perſons will go on in their ſinful courſe, and yet hope ſtill for Heaven and Eternal life. Therefore becauſe this Fetter is ſo ſtrong, if poſſible to knock it off from theſe captive ſinners, anſwer me to theſe few following queſtions.

1. *What if Chriſt himſelf in perſon were now amongſt you, and preaching to you, and telling you with his own mouth, That theſe alledged grounds of thy hopes of heaven, and redemption by his blood, were not ſound nor warrantable, wouldſt thou after this hope thou art redeemed, and ſhalt be ſaved?* If Chriſt were viſibly preſent, and you ſhould hear him with your own ears telling you, That the Drunkard is a captive to the Devil, and ſhall not be ſaved; would you ſay, No, we are not in bondage to the Devil, or our ſins, and therefore *will* hope we are redeemed and ſhall be ſaved? Wouldſt thou believe Chriſt himſelf? or wouldſt thou not? If thou wouldſt not, how ſhall I hope thou wilt hearken to my words? If thou ſayeſt thou wouldſt believe him, why then wilt thou not believe what Chriſt hath indeed *already* ſpoken, and left recorded in his Word? The ſame Doctrine that Chriſt preached in perſon in the world, is faithfully recorded in the Goſpel. In his Sermon that he preached on the Mount, he tells you, that *Except your righteouſneſs exceed*

*the*

*the righteouſneſs of the Scribes and Phariſees, you ſhall in no wiſe enter into the kingdom of heaven*, *Mat.* 5. 20. And doth the righteouſneſs of *groſs* ſinners, yea or cloſe hypocrites, either exceed the righteouſneſs of the *Phariſees* and the *Scribes*, who walked ſo ſtrictly, that many would have judged, if but *two* men ſhould be ſaved, the *Scribe* ſhould be one, and the *Phariſee* another? What Chriſts Doctrine was, ſee again, *Luk.* 13. 3. 5. *Mar.* 16. 16. *Mat.* 18. 3. And yet when Chriſt tells you, *Except ye repent, ye ſhall periſh*; and *except ye believe, ye ſhall be damned*; and *except ye be converted, ye ſhall not enter into the kingdom of God*; you do remain captives ſtill; and do you not repent, nor believe, nor are converted, and yet will you hope you are freemen, and ſhall be ſaved? The truth is, if you do not believe Chriſts miniſters preaching Chriſts own words, neither would you believe Chriſt himſelf, *Luk.* 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me*; not to hear is to deſpiſe, and whom do you deſpiſe when you do not hear and obey the doctrine preached according to the Scripture? is it *poor mortal* men? No, but you deſpiſe Chriſt, and God himſelf. Believe me then, or believe rather Chriſt himſelf, that tells thee, without converting-grace thou ſhalt be damned, and except thou art converted do not hope thou art deli-

vered out of thy Captivity, or that thou ſhalt be ſaved, and ſo be befooled by the Devil, and thereby be kept ſtill in bondage by him.

2. *What if God ſhould ſend an Angel from heaven to thee, and tell thee while thou art a drunkard, ſwearer, profane, a lyar, an hypocrite, a worldling, art unſanctified, Thou art a captive to the Devil, and abiding ſo, ſhalt not be ſaved?* Wouldſt thou after ſuch a meſſage from God by a glorious Angel, ſtill hope thou art made free, and ſhalt be ſaved? Or would you *then* leave your ſins, and look after Grace, and make it your buſineſs to get out of bondage? Why, if an Angel ſhould come from Heaven, he would preach *this* Doctrine to you, the *very ſame* that is contained in the Word of God, or elſe a bleſſed Angel would be a curſed Creature, *Gal.* 1. 8. But behold, you have a ſurer and more certain way of knowing the mind of God, and that is the Scripture, 2 *Pet.* 1. 17, 18, 19. For if an Angel came from Heaven, you would be doubting whether he came from God or no; but that the Scripture is from God, we have plain, full, and undeniable reaſons to believe; and the truth is, if you will not believe the Scripture, neither would you believe an Angel that ſhould come from Heaven.

3. *What if thou couldſt with ſafety draw near to the gates of Hell, and take a view of thoſe thouſands there in reſtleſs torments, that*

*lived*

*lived once as now thou doſt, and were perſwaded that they were redeemed and made free, and that they ſhould be ſaved, as confidently as now thou art; Wouldſt thou ſtill continue in thy ſinful ſtate and courſe of life, and yet hope, after ſuch a ſight as this?* That though thou ſaweſt ſo many thouſands damned before thee for the *ſame* ſins as thou liveſt in, wouldſt yet be confident, that thou ſhalt be delivered? *Poor ſinner!* what ſhall I do for thee? What ſhall I ſay unto thee? Will nothing convince thee, nor awaken thee on this ſide the flames of Hell? Wilt thou *believe* none of theſe truths, till thou ſhalt *feel* them all made good upon thee? Wilt thou be more brutiſh than thy very Beaſt, which thou canſt not force nor drive into a burning fire? And yet when thou art told, there is a fire that is kindled, into which the ſlaves of ſin and Satan ſhall be caſt, will voluntarily walk in that way that leads thee to it? What if God ſhould take thee to ſome place, and bid thee *ſtand and ſee* ſo many millions rolling in a lake of Brimſtone, and bid thee *ſtand, and hearken, and hear* their groans and hideous howlings, their doleful out-cries, and dolorous complaints; *one* confeſſing, God hath juſtly damned me for my Drunkenneſs and my Oaths; and *another*, I am here tormented for my Sabbath-breaking, and pleaſing of my fleſh; and *another*, I am ſuffering in theſe flames for my Hy-

pocriſie

pocriſie and Unbelief; and a *thouſand thouſand* making of the ſame complaints: After thou hadſt heard ſuch things as theſe, wouldſt thou remain a Drunkard, a Swearer, a Sabbath-breaker, an Hypocrite, and an Unbeliever; a Captive in thy bonds of ſin, and yet perſwade thy ſelf that thou art free, and that thou ſhalt never be one of the number of this curſed Crew? *Methinks* ſuch ſights and hearings of ſuch things, ſhould awaken and alarm thee: Why, tell me then, Why ſhouldſt thou not believe the *True Eternal God*, as well as thy own *eyes* and *ears*? Such are *there* that died without Repentance and Faith, that died in their bondage-ſtate; and the *ſame* God that hath already *damned* them, doth alſo *threaten* thee for the *ſame* ſins with the *ſame* damnation; and yet ſhall Satan ſtill keep thee bound with this falſe hope of a better place? Oh! let him not do it, as thou loveſt thy ſoul, and as thou wouldſt eſcape this place, let him no longer do it.

4. *What if God ſhould ſend one of thy Acquaintants and Companions that hath been in Hell a year or two, a month or two, one that thou waſt wont to ſwear and ſwagger with, to drink with and carouſe, whoſe Corps not long ſince thou followedſt to the grave; whoſe ſoul when ſeparated from the body, went down to Hell; ſhould come to thee and ſay, I was wont to be merry and jovial in thy company; with*

thee

*thee I was wont to game and ſport, and waſte and ſpend my precious time, and I hoped I ſhould be ſaved when I died, as now thou doſt: but wo is me, I find I was miſtaken to my everlaſting ſhame and ſorrow; I find I was deceived; I find, I find I did but flatter and delude my ſelf; I would not believe it, but now I find it; I would not believe it, but now I feel it. Miniſters did warn me of this place, and told me I was going thither, but I would not be convinced till I came to Hell: I hoped ſtill I ſhould go to Heaven, but now I am convinced, alas, when it is too late to be converted; I am at laſt convinced. Believe me,* though a damned ſoul, *believe me, The Word of God is true, the threatnings of God are true, and what your Miniſters preach out of Gods Word concerning ſin, and miſery by ſin, it is all true; believe me now, that have been in Hell ever ſince the day I died, that the bond-ſlaves of the Devil, that dye in their captivity, do all go down to this dark and dreadful Dungeon.* If one of thy Neighbours not long ſince departed and damned, ſhould thus appear unto thee in thy Chamber in the ſilent night, and bring thee ſuch tidings as theſe, wouldſt thou believe him and repent, and refuſe thence-forwards to be a ſervant and ſlave unto the Devil? It may be thou thinkeſt thou ſhouldſt believe this Doctrine then, and take warning and reform and mend thy ways: Tell me then, Should not the *True Eternal God of Heaven* be believed

lieved *ſooner, rather, more* than a *damned ſoul* in Hell? But certain it is, if thou wilt not believe the Scriptures, nor the Miniſters of God that preach the Truths of God unto thee, nor repent and turn from the drudgery of the Devil to the ſervice of the Lord, neither wouldſt thou do it if one came to thee from the dead, *Luk.* 16. 27, *to the end.*

5. *What if thou hadſt been in hell thy ſelf a month or two, and felt the pains and torments there, and God ſhould let thee out again, and put thee in the ſame capacity as now thou art in, and place thee again under the ſame means and miniſtry as now thou doſt enjoy, and the ſame Doctrine ſhould be preached unto thee, and the ſame offers of Chriſt and pardon, of heaven and eternal life as now thou hearеſt; Wouldſt thou then hearken to our Doctrine, and renounce the Devils ſervice, and beg and pray that God would knock off thy fetters and thy chains, and of a ſlave of Satan, make thee a willing ſervant of the bleſſed and the living God?* Or, wouldſt thou ſtill live as now thou doſt, and hope again upon the ſame grounds as now, that thou ſhouldſt not the ſecond time be caſt into that place of torments? Oh then why then wilt thou not believe that God that cannot lye, as well as thy own experience?

Though *this* God will never do; he will never try thee again, nor ſet thee in this life again; for *once* in hell, and *for ever* there; God will

will not give thee a *ſecond life*, to mend what was amiſs in thy living upon earth. If thou thinkeſt thou ſhouldſt be more careful, if God ſhould try thee after he had damned thee, that thou mayeſt not be damned again; why ſhouldſt thou not be as careful now that thou mayeſt not be damned at all?

What then *poor captive ſinner*! wilt thou after all this that hath been ſaid go on in ſin, and yet hope thou ſhalt do well? Or ſhall the Devil ſtill keep thee in captivity, and hold thee faſt in this bond and chain of a falſe perſwaſion, that thy ſtate is good, and groundleſs hopes that thou ſhalt be ſaved? I am afraid he will, oh I do greatly fear he will. *Poor priſoner*! what doſt thou think of? what ailes thee? why art thou no more concerned at the hearing of theſe things? wilt thou ſtill remain in the fools paradiſe? why do I preach, and why doſt thou come and hear, if thou wilt not regard what is ſpoken to thee from the *word of God*, in the *name of God*? Oh how hard a thing is it, to *ſtand* and *view* ſo many Souls, and think after all the ſtudy, pains, prayer, and preaching, for you and to you, *ſo many* ſhould ſtill be in the Devils fetters, and are going in chains to the priſon of hell, and bound faſt in ſin to a place of everlaſting torments? Oh how ſhall I do to bear the thoughts of your damnation? O it is a *burden*, it is a *burden*, it is indeed a *heavy burden* to my Soul to think that any of you ſhould be damned;

that

that you ſhould go from hence to hell; from a place of *ſolemn worſhip* to a place of *torment* and of *blaſphemy*. Do you think it is not enough to break a poor Miniſters heart, to preach and labour that your bonds may be broken, and your ſouls eſcape and ſet at liberty, and after all you are in fetters ſtill? Were it not that *ſome* do hearken and obey, were it not that *ſome* give great grounds of hope that they are leaving off the Devils ſervice, and that their Chains are broke, it would be a *ſore temptation, to preach no more*; but alas! though ſome are ſet at liberty, what ſhall we do for the reſt that ſtill remain in bonds? eſpecially in this, that is ſo ſtrong, a *falſe perſwaſion that you are already free*, and falſe hopes that you ſhall be for ever ſaved. Sirs, the ſtronger is your *falſe hopes*, the greater is poor Miniſters *true and real ſorrow*; and the more you *hope* for heaven upon ſuch ſlender grounds, the more we do *deſpair* of being inſtruments to help you out; the more *confident* we ſee you to be that you are not in bondage, the more *diſcouragement* it is unto us; for if we ſet forth the miſery of theſe Captives, we loſe our labour as to *you*, becauſe you think you are not the perſons; if we exhort and direct you to look after liberty, *as to you* we loſe our labour, becauſe you are perſwaded (ſtrongly though falſly) that you are free already; whereas if you did ſee your ſelves in chains, and were ſenſible of your bonds,

bonds, there were more hopes that we might prevail with you to accept of a Redeemer. Oh that God would break this bond! Oh that God would open your eyes, that you may ſee that you are Captives, and not be ſo vainly confident that you are made free! Oh that my head were waters, and mine eyes fountains of tears, that I might night and day lament the woful ſtate of theſe Captives that are on their way to hell, and yet think they are in the way to heaven. But let me leave this particular, by leaving this with ſuch *preſuming Captives*, that if you *will* hope, while your eyes are *open*, yet when *death* ſhall *cloſe* your eyes, you ſhall *hope no more*; let me commend unto you the ſerious ſtudy of *three* places of Scripture, and I will procede unto the next: The firſt is *Job* 8. 13. *The hypocrites hope ſhall periſh.* 14. *Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web.* If your hope periſh, ſhall not your ſouls periſh too? If your hope be cut off, will not your ſouls be cut ſhort of heaven hoped for? if your hope be as a Spiders web, can it be a ſure hope? can the Spiders web ſtand before the broome? God at furtheſt with the *beſom of death ſhall ſweep your hope away.*

The ſecond is *Job* 11. 20. *But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and and their hope ſhall be as the giving up of the Ghoſt.* Thou *poor Captive*, lookeſt for heaven, but thy eyes ſhall fail before thou haſt it; thou look-

lookeſt for happineſs, but thou ſhall look thy eyes out, before (without being made free by Chriſt) thou ſhalt enjoy it; thou hopeſt thou ſhalt *eſcape* wrath and hell, but thou ſhalt not eſcape; it is the true, infallible God that ſaith, thou ſhalt *not eſcape*, and thy hope ſhall be as the *giving up of the Ghoſt*, in theſe reſpects:

1. *A man is loth to give up the Ghoſt*; it is the laſt thing he doth. Thou art loth to give up thy falſe hopes of heaven; except God prevent it, it will be the *laſt* thing thou wilt do.

2. A man *muſt* give up the Ghoſt, though he be never ſo loth to do it; he would not dye, but he *muſt*; thou *muſt* at laſt give over hoping; though thou keep this hope till thou dyeſt, yet then thou ſhalt hope no more; *it is as impoſſible for you to keep theſe hopes for ever, as it is for you to live upon earth for ever.*

3. A man that gives up the Ghoſt, by *all the power on earth cannot be called to life again.* When thy ſoul and body part, then thy ſoul and hope ſhall part, and thou ſhalt loſe both hope and ſoul together. The parting of the ſoul and body is a ſad parting, but the parting of the ſoul and hope is a ſadder parting; and when thy ſoul hath parted with its hopes at death, hope ſhall never return again; thy ſoul parted from thy body ſhall return to it again, but not thy hope unto thy ſoul; thy body falls and ſhall riſe again, but *there ſhall never be a reſurrection of thy hope.*

Some

Some translate these words thus, *and their hopes shall perish at the expiration of the soul.* The sinner shall breath out his soul and hope at once. These words [*The giving up of the Ghost*] are but two words in the Hebrew Text; and the *one* signifies not only the *soul*, but also the *breath*, or a *puffe of wind*, and the *other*, signifyeth to *blow*; which Imports, that the hope of wicked men, the Devils captives, shall be but as *puffe of wind*; or as *the blast of a mans mouth*: and *one* of the words doth signifie sometimes to *grieve and to be sad*; so the hope of these captives shall end in sorrow and sadness; it shall make him *sad, to puff and blow*, that he trusted for such great and weighty things as Heaven and Salvation upon such sleight and slender grounds. Again, the Hebrew Word hath another signification, to *despise, and loath, and nauseate* a thing: this may teach us, that though these captives do now think well of their hope, yet at last they shall *loath it*, and *abhor it*, as a man will do some rotten and unsavoury thing. Now you will not loath your *sins*, but hereafter you shall loath your very *hope*: now you will not loath your selves for your iniquity, but hereafter you shall, for your folly.

The third Text is, *Job* 27. 28. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?* yea,

what is it indeed? thou haſt gained riches, and thou haſt gained in a way of hypocriſie (which men could not judg of) credit and eſteem a name of a good, and holy, zealous man! but what is this gain, or what is thy hope, though thou haſt gained the name of being Religious, when God taketh away thy ſoul? from whence? *from thy body*; whither? to *eternal torments*; what will be your hope then? and will you ſtill be bound by this chain? this hath had a greater proportion of time, than can be allowed to the reſt, becauſe I judg it to be one of the ſtrongeſt bonds in which multitudes are carried captive to the helliſh priſon.

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CHAP.

## CHAP. VII.

### *The fifth Chain whereby Captives are held is Despair.*

5. ANother Chain whereby ſome Captives are faſt bound is contrary to the former, a *deſpairing of mercy*; not only a deſpairing in a mans ſelf, ſeeing an utter inability to help himſelf, *this is neceſſary*, but a deſpairing of pardon and ſalvation notwithſtanding the *mercy of God*, and the *merit of Chriſt*; through which pardon and ſalvation is tendered unto them. The Devil uſeth *various*, yea *contrary* means and methods to hold faſt ſinners in their bonds; if he can, he will keep them from a ſight and ſenſe of ſin and miſery thereby: If he cannot, but God openeth a ſinners eyes and awakeneth his conſcience, the Devil will ſet out his ſins with all the *aggravations* of them, but indeavours to keep from the *ſight of Chriſt*; *ſometimes* perſwading ſinners that their ſins are *not ſo great*, but they may do well enough; *ſometimes* that they are *ſo hainous*, that there is *no hope*, nor *help* for them: *ſometimes* he blinds their eyes that they ſee no need of a Saviour; *ſometimes* he ſhews them their ſin in a *multiplying* or *magnifying glaſs*, that a Saviour can do them no good; and the poor captive is

held and kept from Christ the Redeemer either way, thought it is more rare, that sinners do *despair*, but it is more frequent and more ordinary for them to *presume*; as it was said of *Saul* and *David*; *Saul* slew his thousands, but *David* his ten thousands. 1 *Sam.* 18. 7. so we might say, if *thousands* perish in their captivity by *despair*, there are *ten thousands* many times told, that perish by *presumption* and false hopes of Heaven. Sometimes the sinner cries out with *Cain*, Gen. 4. 13. *My sin is greater than can be forgiven*; and with *Judas* is tempted to despair, and to destroy himself.

But that the poor Captive that is convinced of his sins, might not be kept from Christ the Redeemer by this bond, I shall speak three things towards the breaking of it. Dost thou then cry out in the anguish of thy soul, *Oh the greatness of my sins, they are scarlet, crimson sins! oh the Number of my sins, they cannot be reckoned up! there is not a viler wretch upon Gods earth, not a man that hath a worser heart, that breaths in Gods ain, did you know me, and the wickedness I am guilty of, and were privy to my secret sins, you would think as well as I that there is no mercy for me; that there is no hope.* Let such a soul consider,

1. *The mercies of* God *are more and greater than thy sins*, let them be never so great, never so many; thy wickedness doth not exceed God's Goodness; his goodness is the goodness of a God,

God, and his mercy the mercy of a God, and therefore Infinite, without *bounds*, *limits*, or *measure*. It is as eaſie for Infinite mercy to forgive many ſins as few, and great as ſmall; the Sea covereth great rocks as well as the ſmalleſt ſands. If thou haſt a *multitude of ſins*, God hath a *multitude of mercies*, Pſal. 51. 1. if thou haſt *manifold ſins*, God hath *manifold mercies*, Nehem. 9. 19. if thou haſt *abundantly ſinned*, God can and will *abundantly pardon*, Iſa. 55. 7, 8 if thy ſins be ſins of *all ſorts*, of *all ſizes*, God can and will *forgive iniquity*, *tranſgreſſion and ſin*, Exod. 34. 6, 7. *only* be thou *willing*, *heartily willing* to leave thy ſins, *only* be thou *willing*, *ſoundly willing*, *unfeignedly willing* to accept of mercy as it is tendered to thee, and of Chriſt the Redeemer as he is offered to thee, and the number, the greatneſs of thy ſin ſhall not hinder thee from pardon and ſalvation.

2. *The merits of Chriſt the Redeemer are fully ſufficient to purchaſe pardon for thy ſins, were they more and greater than they be.* Dareſt thou ſay thy ſinnings are more than Chriſts ſufferings; or that thy debts for which thou art in bonds are more than Chriſt the Surety for poor captives is able to ſatisfie and pay? *Chriſt hath more pardons, than thou haſt ſins; more healings than thou haſt wounds*; there is more in Chriſt to ſave thee, than in thy ſins to condemn thee: thy ſins are but *pennies* in compariſon of the

*pounds* that Christ hath to pay. *Come* forward then *poor captive sinner*, approach nearer to thy Lord-Redeemer, *come forwards*, why dost thou thus go from him? *come*, and though thou doubts, yet do not despair. If thou hadst not been a sinner, thou wouldst have stood in no need of a Saviour; and the greater sinner thou hast been, the greater haste thou shouldst make unto a Saviour: *methinks* I hear Christ calling to thee, *poor sinner*, why art thou thus dismaid at the sight and thoughts of thy *Iniquities!* come unto *me*, and I will help thee! why art thou thus cast down, at the remembrance of what a sinner thou hast been, and what wickedness thou hast done? *come*, I have healing for thy wounds, I have plaisters for thy sores; come *to me*, I will surely help and heal thee: art thou affrighted by the justice of my Father, come *to me*, relie on *me*, leave thy sins, and relie on *me*, and I will undertake to make thy peace with God; and I will get and give thee pardon of thy sins. *Methinks* I hear him say, thou crieſt out because thou hast sinned, and if thou hadst not, there had been no need of my coming from heaven to earth, there had been no need of my dying on the Cross. *Art thou a sinner?* I knew thou wast; and therefore I came on purpose for to help thee: *art thou a lost sinner?* I knew thou wast, and therefore I came to seek thee: *art thou a captive bound in fetters?* I knew thou wast, and therefore I

came

came to eaſe thee, and releaſe thee; only be but heartily willing to receive me for thy *Prophet, Prieſt and* King; and conſent to the conditions of the Goſpel; and do no more deſpond as if there were no hope, nor help for thee; *come hither*, and ſee me in my ſweat and agony; *come hither*, and behold the wounds made in my *ſide*, my *feet* my *hands*, my *heart* and all, and theſe I ſuffered for ſuch ſinners; look through the wounds made in my ſide, and ſee if thou canſt not there ſee Love in my heart, and pity in my heart to poor returning ſinners: what did I ſuffer for, and what did I bleed and die for, but to help and ſave poor ſinners? come, to me, and I will be thy friend; come to me, believe on me, receive me, and God will be thy friend. So then *poor captive ſoul*, if thou be *willing, indeed willing to leave thy ſins, thy fetters and thy bonds, to reſign thy will, thy love, thy heart to Chriſt, make him thy end, and take him for thy Lord Redeemer*, there's no reaſon thou ſhouldſt deſpair of pardon and ſalvation; let not then Satan keep thee in this bond, from coming unto Chriſt, to be ſet at liberty.

3. *Thy ſins and thy wickedneſſes are not greater, are not more than all the ſins of all the elect of God were that are now in Heaven*, and yet mercy hath pardoned them, and yet Chriſts merits hath purchaſed life and ſalvation for them, and they are now in poſſeſſion of it;

thou haſt out-ſinned any *one ſingle man*, yet haſt thou committed more, or greater ſins, then *all the ſins of all the millions now in glory*, put them all together; and yet hath God been able and willing to pardon them, and Chriſt able and willing to ſave them? if thou wilt repent and believe, as they *did* thou ſhalt be ſaved as they are: if thou wilt leave thy ſins and be converted, as they *were*, do not deſpair, nay, do not doubt, but thou ſhalt be happy as they *be*. Haſt thou ſinned more than *Adam* did, that at one blow did wound and kill ſo many ſouls, as never man did the like, no, nor never ſhall again? Haſt thou ſinned more than *Manaſſeh*, read and judge, 2 *Chron.* 33. 1. to 14? Haſt thou ſinned more than *Paul* that was a bloody perſecutor of Gods people, 1 *Tim.* 1. 13. Haſt thou ſinned more than *Peter*, that did ſwear and curſe he knew not Jeſus Chriſt? or more than *Mary Magdalen?* or if thou *couldſt ſay*, thou haſt ſinned more than any *one* of theſe, yet haſt thou ſinned more than all theſe put together, and thouſands of thouſands more? thou canſt not ſay it. Why then, what is the matter with thee, that thou ſitteſt in thy chains lamenting of thy ſelf, ſaying, there is *no hope for me, there is no help, no mercy for me?* what! no hope for a ſinner, and a Saviour by thee? no help, no deliverance for a Captive, and the Ranſom paid, and the Redeemer come unto

thee,

thee, waiting that thou would be but willing to receive him for thy Lord and Saviour, and he is ready to receive thee. *Say, O say then*, what did this *tempting* Devil mean, one while to draw into sin, because it was no great matter he did tempt me to? and what now doth this *accusing* Devil mean, that when he hath wounded me, would perswade me, there is no healing for me? O my soul! once this enemy did *befool* thee, when he did perswade thee, thy condition was *so good*, that thou didst not need to fear, and now shall he *befool* thee, to make thee think thy condition is now *so bad*, that there is no reason why thou shouldst hope? *Tell him*, O *tell him*, that yet *his* condition is is not *thine*; though thou hast sinned, as he hath done, yet there is a Saviour offered unto thee, that never was, that never shall be offered unto him; Oh my soul! Satan is bound in this chain of despair himself, and it never can be knocked off; tell him then, O mine enemy thou canst not repent, and therefore canst not hope; thou canst not believe, and therefore canst not be saved; Christ did not die for thee, but he died for sinful men, that shall have the benefits of his death by believing on him; Oh I will *now* repent, and by the grace of God I will believe, and while the Devil doth despair and would hold me from going unto Christ by despairing too; yet since there is mercy in God and merit in Christ, whereby other have been

saved,

saved, and this is offered unto me, *God* doth call me, and *Christ* doth call me, and the *Spirit* striveth with me to come to Christ, and *mercy* is promised if I do, and *pardon* is promised if I do; why then should I sit here lamenting of my doleful case? or why do I sit here despairing of mercy? I will arise and go and venture to cast my self on Christ, and trust my soul with him. If I stay here from Christ, I am *sure* I shall perish; but if I go, it may be I shall live. Did I say it may be, oh God hath declared in his word that if I do repent, and believe, that it *shall be*, that I shall be saved. Resolve therefore as those four Lepers, 2 *Kings* 7. 3. that said one to another, *Why sit we here until we die.* 4. *If we say we will enter into the City, then the famine is in the City, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the Hosts of the* Syrians: *if they save us alive, we shall live; and if they kill us we shall but die.* If thou sittest still in thy natural state, and wilt not go to Christ, thou shalt surely die, and if thou goest to him, thou needs not say *I can but die*; for if thou goest, thou *shalt not die.* So then (though all this be no ground to encourage any to go on in sin, and yet hope for Heaven, who were spoken to before, yet) all this is reason of encouragement to those that have already

ready ſinned, and are *penitentially grieved* that they have ſo done, that they ſhould now *deſpair* as once they did *preſume*; and the Lord grant that as you have been convinced and awakened, that you might be no longer kept in bondage by preſumption, ſo now you might go to Chriſt the Redeemer of Captives, and not be kept Captives ſtill and periſh by deſpair.

## CHAP. VIII.

*A Sixth Chain, is taking up Morality.* 7. *And Reſting in Religious duties.*

6. ANother Chain wherewith many of theſe Captives are bound is *their ſatisfying themſelves with a moral blameleſs life*; ſaith one, I live peaceably among my neighbours; I defraud no man, I am juſt in all my dealings, I give to every one their due; ſaith another, I am no drunkard, no ſwearer, no open profaner of Sabbaths, no man can lay any thing to my charge, nor ſay black is my eye. Many ſinners reſt here, and do perſwade themſelves their condition is good, and do not think that they are in bondage to the Devil, and ſo do not look out after Redemption by Jeſus Chriſt.

Though

Though all this be good in it self, yet it doth not argue that thy condition is good, because it is not sufficient to salvation, forasmuch as God requireth this and something more: nay, much more than this that thou mayst be meet for Heaven: towards the breaking of this bond, Consider,

1. *Negative holiness is not a ground of hope for future glory, nor a proof of a present good condition.* Negatives in reference to affirmative Precepts will damn, but negatives in reference to forbidding Precepts will not save. There are commands of God enjoyning you to repent, and believe, to pray and to forsake sin; your *not repenting, not believing*, will undo your souls; and there are commands enjoyning you to be no drunkards, to be no swearers, not to defraud, nor over-reach others in your dealings; now if you be no *drunkards*, yet if you are not *believers* you are still in Satans bonds: you must not only not do evil, but you must also do that which is good. *Isa.* 1. 16, 17. *Mat.* 25. 42.

2. *If thou art of an unblameable life, yet thou hast a corrupt and sinful heart*; if thou hadst been free all thy life-long from every actual sin, (as thou art not) yet there is sin enough in thy heart to sink thee to the lowest hell. There is heart-adultery, and heart-murder, pride of heart, and unbelief in thy heart: so that though thou sayst, *fair is thy life*, yet God doth

doth see, that *foul and filthy is thy heart*; and it is not unblameableness of life only, but purity of heart too, that must qualifie you for the enjoyment of God, *Mat.* 5. 8. *Heb.* 12. 14.

*Hast thou wronged no man? what! nor God neither?* dost thou give to every man his due? what! and to God too? thy heart is Gods due, *Prov.* 23. 26. dost thou give to God thy heart, which is his due? thy love, and obedience is Gods due, *Mat.* 22. 37. dost thou indeed give these to God? thy time, and service, and religious worship is Gods due, *Mat.* 4. 10. dost thou deny these unto God, and yet boast thou givest to every one their due? or dost thou look upon it as an evil, to withhold from man, that which doth belong to him, and is it not a greater evil to withhold from God, that which doth belong to him? wilt thou *pay to men, and rob God*, and yet hold thy self guiltless? wilt thou be righteous towards men, and unholy towards God, and yet hold thy self innocent? whereas the same God that doth command thee to live *soberly* towards thy self, and *righteously* towards men, doth also charge thee to be *holy* towards him, *Tit.* 2. 12. What if thou art at peace with all men, if thou art not at peace with God? art thou not a captive still? what, if thou art in charity with all the world (as thou makest thy boast) if thou hast no love to God? art thou not in fetters still? what if thou beareſt no malice in thy heart to

any

any man, yet if thy heart be full of hatred and enmity to God, hath not the Devil yet fast hold on thee? Didst thou never read *Mat.* 19. 18, 19, 20. that that Moralist said as much as thou dost say, and yet he remained still in the bonds of his Iniquity? Didst thou never read *Luke* 18. 11. where the Pharisee boasted unto God himself, that he *was not as other men are, that he was no Extortioner, no Adulterer, nor unjust, and yet being not justified was fast bound in the guilt of sin?* A moral man without converting, sanctifying grace, is like a *Swine* in a fair Meadow; that though it be not there wallowing in the mire, yet it is a swine still. Oh then stay not here; since there are many now in hell that were not common drunkards, swearers, nor profane debauched persons, let not Satan keep thee any longer bound in thy captive state with this bond of thy applauded moral conversation.

7. Another Chain with which some Captives are bound, is their *resting in religious and holy duties*; these go a step higher than the former, and yet are as fast bound as others be, and faster too; for when many gross sinners are delivered from captivity, and their bonds are broke, Hypocrites are fast entangled with chains of their own making. Publicans and Harlots enter into the Kingdom of God, when Hypocrites are shut out, *Mat.* 21 31. as *Paul* compared himself

lelf with others, 2 *Cor.* 11. 22. *Are they Hebrews? ſo am I. Are they Iſraelites? ſo am I. Are they the ſeed of* Abraham? *ſo am I.* 23. *Are they Miniſters of Chriſt? ---- I am more, in Labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.* So hypocrites comparing themſelves with thoſe that are ſet at liberty by Chriſt in reſpect of *all external duties*, and *common gifts*, conceiting that therefore they are free too, are the faſter bound. Are Gods free-men much in prayer? ſo am I, ſaith the Hypocrite. Are they frequent in hearing? ſo am I. Are they admitted to all Ordinances, and received into Church-fellowſhip by the godly, ſtrict, and careful Miniſters of Chriſt? ſo am I. Do they talk and diſcourſe of God, and Chriſt, and Heaven? ſo do I, and more than many of them do. Do they ſuffer for Religion, and have been in bonds and priſons for Religious worſhipping of God? So have I.

Theſe are ſtrong bonds, and the more they pray and hear, the ſtronger are their bonds, while they are praying and hearing, the Devil is *binding* theſe captive-hypocrites ſo much the faſter, and this is their miſery more eſpecially, that theſe *Chains* which are made for their *cloſe impriſonment*, they do look upon as *chains of ornament*, and do glory in them. For the breaking of this Bond, Conſider,

1. *The external performance of Religious Du-*

*ties*

*tred hath been done by many now in Hell*, ſome of the *now* damned ſouls when in their bodies, were often preſent at Sermons as well as you, and often on their knees as well as you; and yet were then in the bonds of ſin, and you alſo yet may be, and are now in chains in utter darkneſs, which God in mercy grant you may never be. *Outward duties* may be done to God, when there is *Inward prevailing love* to ſelf, to ſin, and to the world; it is not ſo much the *matter* as the *manner* of your duties, that argues your freedom from captivity; not *what* you do, as *from what principle*, and *for what end* you do them that doth diſtinguiſh the Devils captives from the Lords free-men. Chriſt plainly tells you, that not every one that makes a profeſſion of Religion ſhall be delivered from the priſon of Hell, *Mat.* 7. 21, 22, 23. and that the children of the Kingdom ſhall be caſt into outer darkneſs, *Mat.* 8. 12. Know therefore though you ſhould hear ten thouſand Sermons, and make as many prayers, yet *without an inward real change* by converting grace upon your hearts, except you love God above all, and chuſe and prize Chriſt before all, that you may not be releaſed from captivity for the preſent, nor ſaved hereafter.

2. *There is no certain judgment can be made of your ſpiritual ſlavery or freedom by the thoughts that others have of you.* Men judg *charitably*, but God judgeth *certainly*. Men judg of your

*hearts*

*hearts* by your *actions*, but God judgeth of your *actions by your hearts*; you might be admitted among the pureſt Congregation, and yet not admitted into Heaven. If Chriſt himſelf were upon the earth thou mighteſt be an hearer of Chriſt, and yet a captive to the Devil. Chriſt tells you as much, *Luk.* 13. 26, 27, 28. And I pray you, what is it to be applauded or approved by men, and to be condemned by God? You are not to ſtand or fall, to be damned or ſaved by what men think of you, but by what God knows of you. Remember *Judas*, that carried himſelf ſo amongſt others, that the reſt of the Diſciples did rather ſuſpect themſelves than him, ſaying, *Lord is it I?* and another, *is it I*, when Chriſt told them, one of them ſhould betray him. Remember him, and beware, that as others are bound captives with the bonds of open and *viſible iniquity*, that you remain not bound with the bonds of hidden and ſecret Hypocriſie.

## CHAP. IX.

*Containing the 8, 9, 10. Chain or Bond of these Captives.*

8. ANother Chain by which some are held captive is *the Examples of others.* And these are either the examples 1. of those that *lived formerly*, or 2. those that are *now alive*, And saith one, *I am of the same Religion as my fore-fathers were; my Father, and my Fathers Father were of this way; and who will say our fore-fathers were not Redeemed, nor are saved? who will say that our fore-fathers died captives and are gone down to hell? will any zealous Preacher of them all condemn our Fore-fathers? And should we be wiser than our Fore-fathers?* Besides, if we look unto this present age, saith another, the *greatest part of the world live as I do, or worse; and if my condition is not good, God help many others: will God send such multitudes to hell? and if I be damned, wo be to thousands; it will be others case as well as mine.* Both these ways are persons held in their captivity; towards breaking then of this Bond and cutting off of this Chain, consider in answer to the first.

1. *We have nothing to do to pass any sentence upon your Fore-fathers,* they are out of the reach

of our preaching and exhortations: them we leave to the righteous judgment of God, who hath disposed of them *before this day* to the places where they must for ever be; and God doth not send us to tell you, whither your Fore-fathers souls are gone; our Message is to you that are yet alive, and our business and imployment is to tell you of your sin and misery, and to call you unto repentance, and to acquaint you with the conditions of peace to be made betwixt God and you: to tell you, what *you* must be, and what *you* must do to escape the Damnation of Hell, and to be partakers of the Redemption which Christ hath purchased for poor captive sinners.

2. *You might be of the same profession of Religion as your Fore-fathers were, and they might be saved, and yet you might be damned*; they might be redeemed and delivered, and yet you remain captives still. Your Fore-fathers professed faith in Christ, did pray to God, and performed religious duties unto God, as you profess to do; and yet if they did these things sincerely, and you hypocritically, they in reality and you in shew, their souls are now in glory and at rest, where your souls notwithstanding may never be. Many of the same age make the same profession, and yet some are good, and some are bad; some are made free, and some continue captives: as the five foolish Virgins made the same profession as the wise,

*Mat.* 25. 1. to 13. and *Judas*, as the rest of the Disciples; and yet the one was captivated, while the others were Redeemed; and so it may be with persons that live and profess in several ages.

3. But *why should you content your selves in being such as your Fore-fathers were?* though I do not, dare not, will not say that they are damned; yet are you *so sure* that they are saved? are you all sure, that all your Fore-fathers did believe, and did repent; that they were all sanctified and saved? *if so*, surely *that age was better than this*, and better it would have been to have lived then, than Now. But if they did not believe, did not repent, would you then go to the place where now they are? or would it be any ease to your pain, to meet any of your Fore-fathers there? your wisest, safest course, is not to say, we will live as our Fore-fathers did, but as God in his Word doth command and direct you to do.

4. But *why might you not be wiser and better than your Fore-fathers were?* Were they perfect in wisdom and goodness? If they were not wise indeed for heaven and their souls, and if they were not good indeed, you must be wiser and better than they were, or you shall not be saved. If they were truly wise and good, it was their burden and their grief that they were no wiser, and no better, and why should that be a fault in you to be wiser than they were,

were, which they complained of as a fault in themselves that they were no wiser, and no better than they were?

Besides, would you not be *richer* than your Fore-fathers were? and *greater* and more *honourable* in the World if possibly you can? Do not you labour for greater Estates than they had, had they much or had they little? had they little, would not you have much? had they much, would not you have more? If you would be richer and greater, why may you not endeavour to be wiser, and to be better than they were?

5. *What if some of your Fore-fathers should come from the dead, and tell you they were mistaken, and deceived, and are damned, and have been in hell ever since they died,* would you think your selves concern'd then to be wiser and to be better than they were? if your *Father* or your *Fathers Father* should come to any of you, and say, Oh! do not sleight Christ as we did, do not you, our poor posterity, remain in a natural state as we did, and are now suffering the wrath of God, and the vengeance of eternal flames; Oh! do not follow *our example*, nor lead your lives *as we did*, and neglect to worship God in your families, or do it by the halfs, carelessly and negligently *as we did*, lest you come to the same place of torment, as we are condemned into, and must be in for ever: take the *Scripture for your rule*, and not our

example; do not follow us, oh do not follow us in sin, in careless neglect of God and Christ, lest you follow us to hell and to damnation too. If you content your selves to live and die as we did, captives to the Devil; and your children after you, content themselves to follow and to imitate you, as you do to imitate and to follow us, the race that did descend from us will be damned from one generation to another. Would you after such warning as this, plead your Fore-fathers examples no more? let not then the Devil lead you any longer captives by this bond of their example, as if this were more binding than the commands of God.

For the breaking of the other piece of this Cord wherewith the Devil binds his Captives; the examples of those that live in the same age, the most live as I do; will God damn such multitudes? if it go ill with me, God help many others. Consider,

1. *The most, are not the best.* The greatest number is of the bad sort of men. Christs flock is but little, *Luke* 12. 32. while the Devil hath great droves, *Mat.* 7. 13, 14. if thou wilt follow the multitude, they will lead thee to a place of sorrow, *Exod.* 23. 2.

2. *At the day of judgment there will be no escaping in a croud.* Thou shalt not speed the better because multitudes sin as well as thou; if thousands continue captives to the Devil, they

they ſhall all be damned? God will damn millions of men, rather than falſifie his Word, if Men ſin in companies, they ſhall ſuffer in companies.

3. *That Multitudes are carried Captives to Hell, will not make thy Chains the lighter, nor thy pains the eaſier*; when thou art in hell, to lye there and look round about thee, and ſee multitudes there beſides thy ſelf, will be no mitigation of thy torments. Multitudes ſinning doth not leſſen thy ſin, and multitudes being Damned will not leſſen thy Damnation. God hath wrath enough for thee and them: though he pour out more upon millions than they can bear, yet he hath enough to inflict on thee, and more than thou canſt endure. Wouldſt thou be in Turkiſh ſlavery, becauſe more are there beſides thy ſelf. Seriouſly ponder this, and let not Satan keep thee captive to bear others company.

9. Another Chain wherewith theſe Captives are kept in their bondage-ſtate, is their *purpoſing hereafter to repent and forſake their ſins*. In thy *Childhood* thou didſt purpoſe to repent when thou ſhouldſt come to *mans eſtate*; *then*, when thou ſhouldeſt be *old*, and now, when thou comeſt to be *ſick and die*, and thus from thy Birth to thy Death, thou continueſt a Captive to Satan and to ſin; thou waſt born a Captive, and by theſe delaying purpoſes dieſt ſo. To break this Bond, Conſider,

1. *Who was it that did assure thee that thou shalt certainly live to that time in which thou purposest to repent?* Did God or Man? Man cannot; God doth not wont to tell sinners how long they shall live. How comest thou to have this knowledg above other? no, I have not. No? what? and yet purpose to repent, and shake off the Devils Bonds hereafter, when thy body might be in thy grave, and thy soul in hell before that time may come? where will be thy repentance then? are not as young as thou art, gone down into the pit of grave and hell too? go and view the burial places of the dead, measure and see if there be no grave as short as thou art, and many graves of Infants there. Thou art here to day and mightest be in eternity to morrow. Now alive, to morrow mayest be dead. All flesh is compared to grass, *Isa.* 40. 6, 7, 8. *Mat.* 6.30. to a vapour, *Jam.* 4. 13,14, 15. Was not he a fool that reckoned he had many years to live, *Luke* 12. 19, 20? When thou goest to bed, how knowest thou, that thou shalt rise any more? when thou fallest asleep that thou shalt awake, till the Trumpet sound, and the call be, *Arise ye dead, and come to judgment?*

2. *How knowest thou that when thou shalt be sick, that thou shalt have the use of thy reason and understanding?* if not; where is thy repentance then? hast thou not often seen sick persons to be deprived of their understanding?

not

not capable of asking or receiving of counsel and advice.

3. *Is repentance in thy own power?* or canst thou repent when thou list? canst thou? the more thou art to blame, the more is thy *sin*, and and *shame*, that thou dost not now repent. Canst thou not? the more is thy *folly*, to put it off as though thou couldst: nay, the longer thou continuest in thy sin, the harder thy heart will be, and the harder is thy heart, the harder work will it be for thee to break it, *Jer.* 13. 23.

4. *Dost thou read of any more than one only man that did repent at last, at a dying hour in all the Word of God?* Is there any spoken of for this besides the Thief upon the Gross? if thou hast but this one single example, why wilt thou venture thy eternal state upon this?

5. *Doth not thy purposing to repent and leave the service of Satan and sin hereafter, imply a present resolution that yet thou wilt not repent? and that yet thou art resolved to go on in sin?* and is it not more wickedness to resolve to be a servant to the Devil and thy lusts till thou art sick or old, than goodness in thee, to purpose then to be a servant of God? when thou wilt have neither *time*, nor *strength* to do him any service in; no, nor *heart* neither. Judg if this be reasonable; and if not, let not Satan keep thee captive by this any longer.

6. *Is it fit thou shouldst give the first of thy*

time

*time and strength to* [illegible] *ther than to God?* is it not wickedness [illegible] will first serve the Devil, and after him G[illegible] shall God have the Devils leavings? [illegible] give the Devil the best of thy time and [illegible] the dregs?

7. Doth not God require your present turning and present repentance, *Heb.* 4. 7. *Eccles.* 12. 1.

8. If you be poor, would you not be presently rich? and if in pain, would you not have present ease? and is not God and Christ, and Grace more desirable?

9. If you had drunk a cup of poyson, would you not have a present remedy to save your lives?

10. Might not God give thee up to spiritual judgments, to hardness of heart, and to the reigning power of sin, and say be filthy still, *Rev.* 22. 11. and say his Spirit shall strive no longer with thee, *Gen.* 6. 3.

10. Another Chain that keeps them fast indeed is *their Unbelief*, a wilful refusing to accept of Christ- the only Lord-Redeemer as he is offered to them in the Gospel. This is the Chain that binds the guilt of all other sins upon their souls. To break this Bond, Consider,

1. *There is no other Redeemer than Christ*, *Acts* 4. 12. If you will not own him, nor submit unto him, you must perish in your Bonds and die without Redemption. For other sins the

the wrath of God *comes* upon men, *Col.* 3. 5, 6. But by reaſon of Unbelief the wrath of God *abideth* on them, *John* 3.36. and they abide in their captivity.

2. *This is greateſt folly.* Is it not folly to prefer Bonds before Liberty? eſpecially when you might come out free, freely; without any price paid down by you, but by the ranſom which the Redeemer hath already given to God, and the benefit offered unto you: But you thruſt the Redeemer from you, as the *Iſraelites* did *Moſes* that came to bring them out of bondage, *Acts* 7. 27.

3. *This is higheſt Ingratitude*; That the Son of God ſhould be *bound*, that thou mayſt *not* be for *ever bound*; he *condemned*, that thou mayſt be *acquitted*; he *ſuffered* that thou mayſt be *ſaved*, and *offers* to thee, the benefit of his Redemption, and *calls*, and *commands* and *waits* for thy acceptance; but thou preferreſt the world and ſin before him; and wouldeſt rather keep thy ſins with *chains of bondage*, than accept of him for Lord and Saviour with a *crown of glory*. Thou ſeeſt by this time, what are the Bonds with which Satan hath held thee bound ſo long: Oh now beg they may be broken? if not, Conſider further that which followeth.

CHAP.

## CHAP. X.

*Shewing that the Captivity of ſinners by Satan, is worſe than the Captivity of men in corporal Slavery.*

HAving ſet before you the reſemblance of Sinners to Captives, and ſeveral of the chains by which they are bound in this captivity; I ſhall next proceed to ſhew you wherein the condition of theſe Captives is far worſe than any Captives under the Sun beſides; and I beſeech you in *the fear of God*, ſeriouſly weigh your danger, and in good ſadneſs conſider your miſery before you are paſt remedy recovery, and redemption. If all I have already ſaid be forgotten, and hath been ſlighted by you; yet do not ſtop your ears, ſtiffen your necks, and harden your hearts againſt what ſhall further be propounded to you to awaken your Conſciences. In reſpect of *civil Liberty* you are all free-born, and many of you are *free Citizens*; but yet being Satans Captives, and Sins Bond-men, your caſe is *deplorable*; though yet through Mercy tendered to you, and waiting to this day upon you, it is not *deſperate*. If it ſhould move compaſſion in us to hear of any carried captive by a cruel Enemy, as *Jeremiah*'s eyes were filled with tears, and his heart with ſorrow, when he did

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consider of the captive-state of Gods people, Jer. 13. 17, *But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive.* Lam. 1. 18, ---*hear, I pray you, all people, and behold my sorrow; my virgins and my young men are gone into captivity.* Much more should it be lamented with abundant tears and sorrow of heart, that sinners are captivated by the Devil, by how much this captivity is sorer than any other; as appeareth by these particulars following.

1. *It is spiritual bondage, and the captivity of the soul:* If a man be a slave to men, they have power only over his body and outward man, his soul may be free: the more noble the subject is, the more grievous is the bondage. Things that concern the soul, if *good*, they are the *best*; as *promises* of blessings to the soul are the best promises, and *mercies* for the soul are the best mercies; so if things that concern the soul be *bad*, they are the *worst*: *threatnings* against the soul are the sorest threatnings, and punishments upon the soul are the sorest and the heaviest punishments; and the *loss* of the soul is the greatest loss, *Mat.* 16. 26; *What is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* It were better to have the body fettered with as many chains as it could carry,

carry, if the ſoul be free, than to have the body be at liberty to go up and down where you will, if the body be in bondage to Satan and to Sin: *Sinner*, it is thy *ſoul*, thy *only*, *precious*, and *immortal ſoul* that is in chains; and canſt thou be at reſt, eat, drink, and ſleep, with ſo much peace, while thy ſoul is carried captive? *Canſt* thou be ſo merry and ſo jovial with fetters on thy ſoul? *Canſt* thou buy, and ſell, and trade with ſo much earneſtneſs after worldly gain, while Satan hath poſſeſſion of thy ſoul? If thy Lands were mortgaged, wouldſt thou not be careful to redeem them? If thy Jewels were in pawn, wouldſt thou not be mindful to have them to be reſtored to thee? What! doſt thou prize and value a few acres of Land, the very Earth thou treadeſt upon, above thy ſoul? Are a thouſand Jewels better than this one only Jewel of thy Soul? Wouldſt thou not be moved with pity to ſee Malefactors (whoſe time of execution is approaching) card and dice, carowſe and drink, and ſing with chains ratling at their heels? And haſt thou no pity for thy ſelf, and no compaſſion for thy ſelf, whoſe time of death and execution draweth nigh, and will quickly come, and yet canſt be ſo light-hearted, when the Devil hath thy ſoul in worſe than Iron-fetters? *Doth not the hardneſs of thy heart plainly prove the hardneſs of thy heart?* Remember, thou hadſt better have thy body poſſeſſed by a thouſand Devils, or torn by a thouſand Devils into a thouſand

pieces,

pieces, than to have thy precious ſoul led captive by the Devil, and held his Priſoner by the reigning-power of any one luſt whatſoever. Wilt thou think of this, It is thy ſoul that is a Captive, and in bonds?

2. This captivity and bondage to Satan and to Sin, is worſe than any other, in that *theſe Captives are not ſenſible of their thraldom*; do not lament themſelves, nor bewail their own condition, though it be ſo bad, ſo very bad. The children of *Iſrael* did groan and ſigh by reaſon of their bondage, *Exod.* 2. 22. When *Manaſſeh* was bound with fetters, and carried captive to *Babylon*, he was ſenſible of the fetters on his body, that had before no ſenſe of the bonds of ſin, with which he was held in bondage by the Devil. And how do poor Captives ſigh and groan under Turkiſh ſlavery, and bitterly lament becauſe of the hard uſage they are under? And how do many Priſoners grieve and take on that they ever did that fact for which they are in Irons? Do men need to ſpend many hours, and make many long Orations, to convince a Captive amongſt the *Turks* of the ſadneſs of his condition there? But how many hours muſt a Miniſter ſpend in ſtudying and in preaching, before theſe Captives can be brought to a ſenſe of their own woful and miſerable condition? Before he can convince that indeed they are in this captivity? It is indeed but here and there one amongſt a multitude that do ſee it, believe

it, and bewail it. Who is witneſs of your groans, and of your tears? When did you complain to God or man of the fetters and the bonds of ſin that have been ſo long upon your ſouls? When didſt thou retire to thy Cloſet, and there lament thy woful caſe? Is not this a dreadful caſe to be near to Hell, and not to ſee it? to be near damnation, and not to fear it? to be led by the Devil in the chains of ſin, to a place of torment, and to be not at all ſenſible whither you are going? Shall nothing but the flames of Hell convince thee of thy bondage? Wilt thou not believe the Devil is leading thee to Hell, till thou feeſt, and findeſt, and feeleſt, that thou art there? Wilt thou not yield that thou art of the number of Satans Captives upon earth, till he brings thee to the Lake of burning Brimſtone, and look round about thee, and then to thy eternal ſorrow ſee, that thou art one of the number of the captivated ſouls in Hell? This makes thy captivity the ſorer, and thy bonds the ſtronger, that thou art not ſenſible of thy bondage.

3. So doth this too, that *thou art a voluntary bond-ſlave to Satan and to ſin*; thou art the Devils ſervant, and art willing to be ſo; in bondage, and art willing to remain therein; *thou mighteſt have liberty, but thou wilt not*. Thou art like the ſervant that plainly ſaid, I love my Maſter, I will not go out free; and would rather have his ears bored through with an Awl, and ſerve him for ever, than be made free, *Exod.* 21. 5,

21. 5, 6. Slaves in *Turkie* are there againſt their wills, it is not matter of their choice; Captives they be, but they are not willing Captives; they do not love their fetters, nor their chains, nor the work and ſervice that they are there put unto: but thou art in Captivity to Satan, and thou loveſt to have it ſo; thou drudgeſt in his ſervice, and doſt love to do it; but what wilt thou do in the end thereof? *Jer.* 5. 31. Others are by power and force taken and continued Captives, but thou doſt voluntarily yeild thy ſelf to be a ſlave; for Satan could not have taken men captive, nor hold them therein, without their own conſent. Like *Ahab*, thou doſt ſell thy ſelf for a ſlave, 1 *King.* 21. 20: and what doſt thou ſell thy ſelf, thy ſoul, a captive for? For a little profit, and for a little ſhort and momentary pleaſure? That thou mighteſt gratifie thy luſts for a while, and pleaſe thy palate and thy fleſh for a while, thou art contented to be a ſlave for ever. When a man is taken captive, *yet his will is not taken*; when his body is fettered, yet his will is not overcome; he hath a will to reſiſt ſtill, if he had but power; he hath a will to have off his chains, though he cannot; and a will to eſcape, and be ſet at liberty, though there is none to lay down a ranſome for him: But the Devils Captives have no will to be delivered, or freed from their bondage, though there be a ranſome paid, and the benefit of it be offered unto them.

4. *It is a plenary and full Captivity*; all the Sinner is in bondage, not only the Will, but all the powers and affections of the ſoul; ſo that there is nothing in him free. If a man be in bondage to men, his thoughts might be free, and his affections might be free, free to love God, free to delight in God, free to deſire after God. But Satans Captives have no freedom to any thing that is ſpiritually good and pleaſing unto God; therefore this is a ſore bondage.

5. *Theſe Captives are Children of the Wrath of God*; whereas others that are Captives to men, might be Children of the Love of God; as they love and delight in God when they be in chains, ſo God may love and delight in them. If a mans outward condition be never ſo bad, yet he might comfort himſelf with the thoughts of Gods love to him; *though I be in priſon, yet God loves me; and though I be in chains, yet God loves me:* But the Devils Captives do not love God, nor are beloved by him. A love of *good-will* God hath had to many of theſe Captives, a love of Purpoſe to do them good in delivering them from their bonds; but a love of *complacency* and *delight*, ſo that God ſhould take pleaſure in you while you are voluntarily and totally the Devils Slaves and Servants, there is not in God towards you. O did you but know the Wrath of God, the Fury of the Lord, what it is, how great, how intolerable; Could you pleaſe your ſelves in that condition in which you are the objects

of

of his Wrath? As there is no love like to the love of God; ſo there is no wrath like to the wrath of God; therefore that condition (be it what it will) is not ſo bad in which you may be the object of Gods love, as that condition is in which you are and *muſt* be the objects of his wrath.

6. *Death doth not deliver Satans Captives from their thraldom and their bondage, but doth ſtraiten their bonds, and ſtrengthen their chains, and puts them into an impoſſibility of Redemption for ever.* If a ſlave be no way delivered while he liveth, yet he is freed when he dyes; death will bring him a releaſe, and give him a diſcharge; Job 3. 17. *There the wicked ceaſe from troubling; and there the weary be at reſt.* 18. *There the priſoners reſt together, they hear not the voice of the oppreſſor.* 19. *The ſmall and great are there, and the ſervant is free from his maſter.* When the King of *Babylon* had taken *Zedekiah* captive, and bound him in fetters, he put him in priſon till the day of his death, and then he was his priſoner no longer, *Jer.* 52. 11. But theſe are Captives *till they dye*, and which is worſe, are Captives *after death.* The others might ſay, and comfort themſelves therewith, *Well, this is hard, but it is not laſting; this is bitter, but it will have an end*; though it laſt as long as life ſhall laſt, yet death will come, and then we ſhall be releaſed; but theſe may ſay, *It is bad while we live, and it will be worſe when we dye:* if we

are not delivered while we live, death will not, death cannot deliver us. Therefore this is worſe than any other bondage.

7. *A worſe and more dreadful Priſon is prepared for the Devils Captives, than any ſlaves in earth can be caſt into.* Hell is the Priſon appointed and prepared for all Captives that are not made free by Chriſt, 1 *Pet.* 3. 19. Several things make this Priſon worſe than any other.

1. The Priſon prepared for theſe Captives is a *cloſe Priſon.* Now you are like to Priſoners, that ſometimes might walk abroad with their Keeper with them. Now thou art a *Priſoner at large*, that walkeſt up and down, though in thy Chains of ſin and guilt, and the Devil thy Keeper doth attend and watch thee whitherſoever thou goeſt; if thou comeſt to a Sermon, thy Keeper cometh with thee, to prevent thy breaking looſe, and when thou goeſt from the Sermon, to tempt thee to return to thy courſe of ſin again. But hereafter thou ſhalt be a *cloſe Priſoner*, not ſuffered to ſtep out for ever; and ſo cloſe ſhalt thou be kept, that none ſhall come at thee, to viſit or to comfort thee. It is an alleviation of a Priſoners grief, though he hath not liberty to go out and ſee his friends, yet his friends might come and ſee and viſit him; but neither ſhall be allowed unto you, when once you are cloſe priſoners in hell. Thy friends on earth will not be deſirous

ſirous of thy company, or thy viſits after death, if thou hadſt the liberty to come forth; ſuch viſits of damned Souls would be a burden, and diſquietment, and a terror to the living; that would then rather wiſh that thou waſt confined to thy priſon, than to be permitted to come forth to diſturb them by thy viſits: Neither ſhall any be ſuffered to come and comfort thee, if they would; and indeed, none would be deſirous, nor venture ſo far to come to hell to comfort thee, if they might. Though the rich man deſired that *Lazarus* might come and comfort him with one drop of water, it would not be granted to him, for he was a cloſe priſoner, *Luk.* 16. 24, 25. Beſides, there is a great gulf fixed between them and the Saints above, that there is no paſſing from the one place to the other, *ver.* 26.

2. *It is a dark priſon*, a very dungeon, a place of utter darkneſs, a place where there is thickneſs and blackneſs of darkneſs for ever, *Mat.* 25. 30. *Jude v.* 13. Darkneſs addeth to the diſcomfort of the condition they muſt be in, in that priſon for ever. It was an amazing Judgment on the *Egyptians*, to be under *thick darkneſs* for three days, *Exod.* 10. 22, 23. What a dreadful dungeon would this world be, without the light of Sun, or Moon, or Stars, or Candle, though you were not in pain, nor want of other outward enjoyments, yet it would be no deſirable place to continue in. Oh then, what

will be the ſadneſs, frights, and fears of theſe captives for ever, that ſhall be in pain, in torment, and in darkneſs for ever? If a man were to live all his days in a Palace, there to have rich proviſions to feed upon, and beds of down to lodg upon, but yet to be always in the dark, would be a great affliction to him: Oh then, what will it be to live in pain and darkneſs too? to lye and roul and tumble in a bed of flames, in a lake of brimſtone, and in darkneſs too? to be amongſt Devils, and this in darkneſs too? and muſt not that be a place of darkneſs for ever, where the light of Gods countenance ſhall not ſhine upon the priſoners there for ever?

3. It is a *filthy priſon*, full of noiſom ſtenches, and unſavoury ſmells; priſons are filthy places, very offenſive to the noſtrils, but the ſtench of the brimſtone ſhall be more troubleſome to the priſoners there, than the moſt ſtinking dungeon to any upon earth.

4. It is a *ſtrong priſon*; As it is ſo cloſe that none can come to them to comfort them, ſo it is ſo ſtrong that not a priſoner ſhall eſcape, or break through, or get out to all eternity; if once theſe priſon-doors be ſhut, and if Chriſt that hath the keys of death and hell, do once put thee in, and *turn the key upon thee*, there is no opening them for ever. Now you are bound in chains of your own making, even of your ſins; but hereafter you ſhall be bound in chains of Gods making. And there are four

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Bars or Bolts upon the priſon-gates of hell, that the priſoners ſhall be filled with deſpair of ever coming forth.

1. This priſon-gates ſhall be made for ever faſt and ſtrong *by the counſel and decree of God*; God hath ordained, that the impriſonment of thoſe Captives that dye before they are made free, ſhall be eternal; it is the unalterable will of God, that they ſhall lye in chains for ever; Gods purpoſe muſt be changed before their chains can be broken, or the priſoners delivered: But God is a God that doth not change, he will be always in the ſame mind, and his Will will be the ſame for ever; therefore the priſoners muſt abide by it for ever.

2. This priſon-gates ſhall be made faſt and ſtrong *by the Juſtice of God.* Juſtice ſhall keep the priſon-door, that not a priſoner ſhall come forth till he hath made ſatisfaction for his ſin, till he hath paid his debts to the uttermoſt farthing, and that will never be. When the priſoner hath been there a thouſand years, and ſhould beg, and pray, *Lord, I have been here a thouſand years, it is a long time, a long time, O me-thinks it is a long time ſince the day I came into this place; my time of ſinning ſeemed ſhort, it was indeed but ſhort; but my time of ſuffering ſeemeth long, it is indeed exceeding long; now therefore Lord let me come forth.* No, ſaith Juſtice, yet I am not ſatisfied. And when the other thouſand years be paſt, and the priſon-

ſoner ſhould again petition for his liberty, the ſame anſwer will be returned; No, ſaith Juſtice, for yet I am not ſatisfied, and till that be done, thou muſt abide in priſon. *Muſt I Lord? then there is no hope.*

3. This priſon-gates ſhall be made faſt upon the priſoners *by the Truth of God.* God hath told you in his Word, that this fire burns for ever, and that the ſinner that is not ſanctified ſhall be caſt into it, to lodg there for ever. The truth of God it is eternal truth; and ſo long as the Word of God abideth true, ſo long ſhall theſe Captives continue in this priſon.

4. This priſon-gates ſhall be made faſt and ſtrong *by the Power of God.* There ſhall be no getting out by force, nor by any oppoſition that they can make; the ſame power that ſent them thither, ſhall keep them that they ſhall neither dye in this priſon, nor eſcape out of it. If then the gates of this priſon be faſtened by the *unchangeable decree of God*, by the *Juſtice*, *Truth*, and *Power* of God, the priſoners might ſet their hearts at reſt, or rather ſhall never be at reſt, becauſe they never ſhall come forth from priſon.

5. This priſon is far worſe than any other priſon, *becauſe of the company that is there*; and yet in many priſons there is a very wicked crew of ſwearing, curſing, and curſed company; if a godly man were in ſome priſons amongſt ſuch company, the company would

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bea greater affliction to him, than the priſon. But if the company of Devils, and Souls hating and blaſpheming God, be wicked company, this ſhall be found in hell, *all bad, not one good amongſt the millions that are there*; as in heaven, *all good, not one bad amongſt the thouſands that are there.* Here theſe captives ſin together, and they ſhall be in priſon all together, one curſing and crying out againſt another, that ever they were on earth acquainted with them. Nay, then the Devil and his Slaves ſhall be in priſon together, the conquerer and the conquered both caſt into a lake of brimſtone, *Mat.* 25. 41.

6. *The remembrance of the facts for which theſe captives ſhall be caſt into this priſon, will make it worſe than any other.* To remember, here we are for obeying the Devil rather than God, for hearkening to the temptations of the Devil, when we ſtopped our ears againſt all the cries, and calls, and counſels of God; had we but hearkened to the voice of mercy, to the entreaties of Chriſt, or to the exhortations of his Miniſters, we had now beenfree from this torment and this pain. Had we ſerved God as diligently, daily, and faithfully as we ſerved the Devil, we had been now in a better place, and we ſhould now have had a better reward. Oh, *What are we damned for our pleaſing of our fleſh to the diſpleaſing of God!* Do we ſuffer eternal pains for our folly, in preferring the ſhort pleaſures and profits of the world before God, the greateſt and the chiefeſt good! for my plea-

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ſing of my palate! *This is the fruit of my drinking bouts!* The wine in the glaſs was not ſo ſweet, as the wrath of God in this cup is bitter, which I have been a thouſand years a drinking off, but cannot drink it off, but cannot drink it down, but cannot drink it up. Oh, better I had had ſo much ſcalding lead poured down my throat, than thoſe pleaſant cups for which I am now in greateſt pain. The thoughts of what they ſhall be in priſon for will make the priſon the more unpleaſant.

7. *The remembrance of a price and ranſom that was given for captives, and the benefit thereof often tendered unto them, will make this priſon ſtill the more intolerable*; There and then to remember, the Son of God came down from heaven, and did give himſelf, his blood, his Soul, to redeem ſinners out of bondage, and this was tendered unto me, ſaith one, and to me ſaith another, but I like a curſed and unthankful wretch did ſlight it and refuſe it, ſaith one; and I like a miſerable Caitiff did prefer my ſins and luſts before the Redeemer, ſaith another; we were often warned of this place, and often asked and intreated to accept of Chriſt, and deliverance by him; time was, that Miniſters in the Name of God did come unto us Sabbath after Sabbath, and in his name did offer liberty unto us; how often did they ask us, to be willing to leave our bonds, how earneſtly

ly did they beg that we would be but willing to have our fetters knocked off, and if we had been but willing, it ſhould have been done; but that time is paſt, thoſe ſeaſons are gone, and here we lye bound in fetters for ever. O time, time, whither art thou fled? Can it not be recalled, can it not be recalled? O no, no, it cannot be recalled; and thoſe offers never ſhall be repeated, but to our greater aggravation, by the gnawing worm.

CHAP.

## CHAP. XI.

*Shewing what freedom Captives set free by Christ, enjoy and hope for.*

*Doct.* 2. THe second general Head containing the glad tydings to these miserable Captives, is that there is Liberty to be had by Christ; or, that it is by Christ, and Christ alone that poor captive sinners are delivered and set at liberty. Had it not been for Christ, we must have perished in our Bonds, and remained in perpetual slavery while we had lived, and been for ever bound in chains of darkness, when we die. *Isa.* 59. 20. applied to Christ, *Rom.* 11. 26. *Acts* 4 12. *John* 8. 36.

Man might be considered in a four-fold State.

1. In his first condition *as created by God:* then man was a free-man, bondage came in by sin: when man sinned he lost his freedom. And in this estate there was a three fold Liberty that man had.

1. *Man was free from sin*; not the least spot or stain by creation in this pure nature of man; he was then free from pride, and free from the inordinate love of the world, and from every thing offensive and displeasing to God. *Eccles.* 7. 29. *God made man upright.* The uprightness of a man re-

renewed by ſanctifying grace denotes the ſincerity of his heart, though there be ſin inherent in him. So *Job* was an upright man, *Job* 1. 1. But the uprightneſs of man at firſt created by God denoteth the perfect Image of God in the preſence of that which was good, and abſence of all ſin. *Gen.* 1. 26,27.

2. Man had a freedom or *liberty of will*, to will and to do what God did require from him.

3. *A freedom from all miſery*, calamity and puniſhment. Man had then a freedom from ſickneſs, from ſorrow and from affliction and death; for all theſe are the fruits of ſin: Man had never been in bondage to theſe, if he had not become a bond ſlave to Satan and to ſin. And *in this ſtate man had no need of a Redeemer*, becauſe he was not then a captive.

2. Man might be conſidered in a ſtate of Corruption, and ſo his condition is quite contrary to what it was in his firſt eſtate; as before he was free, ſo now he is a ſlave, before at liberty, but now in bondage: and this bondage is oppoſite to the former three-fold Liberty.

1. In man there is now a bondage to ſin, in ſlavery to his own luſts and to his own vile affections, that there is no part in him free from ſin; his *underſtanding* is not free from ignorance, darkneſs and errour, his *will* is not free from obſtinacy and rebellion, his *affections* are not free from diſorder and confuſion, hating what

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he ſhould love, and loving what he ſhould hate, ſhunning what he ſhould deſire, and deſiring what he ſhould ſhun, rejoycing in that which ſhould be the matter, cauſe and reaſon of his ſorrow, and grief, and grieving and being weary of that which ſhould be matter of his delight and joy. This is mans ſinful bondage.

2. *The very will of man is inthralled.* That though man hath a liberty of will as to natural actions and to civil actions, and to outward ſpiritual actions, he can come and hear if he will, he can ſet upon the outward duty of prayer if he will; he can read the Word of God, if he will, yet he hath no liberty of will to ſupernatural actions without the grace of God, as to believe on Chriſt, to love God above all; man muſt have a will as well as a power from God to do theſe things. *Phil.* 2. 13. *It is God that giveth us to will and to do of his own good pleaſure.* And this is a ſore bondage, though a natural man feel it not, and is not ſenſible of it.

3. *In bondage by reaſon of puniſhment*, being liable to all the curſes, plagues and puniſhments threatned for ſin in the Word of God, both in this life and that which is to come, to ſickneſs, and ſorrows, to pain and griefs, to death at laſt, and to hell and damnation after death. *And in this eſtate man doth need a Redeemer, and a Ranſome*, and is utterly and eternally undone if he be not delivered from this bondage.

3. Man

3. Man might be considered *in a state of grace* as recovered by Christ, as renewed and restored by the Spirit of God; for God doth not suffer all men to remain in their bondage, and those that are redeemed and recovered must not ascribe this to their own free-will but to the free grace of God. And in *this estate man is made partaker in part of the fruits of Redemption by Christ.*

4. Man might be considered *in a state of glory.* And there the Saints are all free, and altogether free, they have perfect liberty from sin, from sorrow, from temptations to sin, from all inclication to sin, from a possibility of sinning: and *in this estate the Saints of God do fully and eternally enjoy the fruits of Christs Redemption, and of his giving of himself a ransom for them.*

Qu. 1. *What it is that we have not a liberty from by Christ the Redeemer.* There are many things that Christ did not come to purchase or proclaim liberty from while we are in this life.

1. None of Gods Elect are freed by Christ *from being born in original sin*; we are not born free, but are made free; even those that are descended from free-men in Christ, are by birth in spiritual bondage: for grace doth not come by blood, but by the will of God, *John* 1. 13. No man since the Fall, except Christ the Redeemer hath been free from this sinful contagion

that

that hath infected all mankind, *Rom.* 5. 12. 17, 18.

2. Christ doth free us in this World *from the indwelling of sin*; Christ doth free all Believers from the *reigning* power of sin, *Rom.* 6. 14, but not from the *conflicting* power of sin, no, nor altogether from the *captivating* power of sin: the Lords free-men might sometimes be overpowred with a temptation, and with a corruption, and in a particular combate be carried captive, *Rom.* 7. 23. nor doth Christ free us at all from the *indwelling* of sin. As God did not presently free the people of *Israel* from the Nations that did vex them, nor drive them out at once, but by degrees, he left some of them to prove them and to humble them, *Exod.* 23. 28, 29. so all Gods redeemed and free servants do still experience the remainders of sin and corruption, and do complain thereof and cry out because of it, *Rom.* 7. 24. there are still reliques of pride, and unbelief, and hardness of [illegible] Thus we are not free from distracting thoughts in holy duties, nor from all dulness of affection, and deadness of heart in the service of God. This is reserved for the state of glorious freedom in the life to come, when we shall be and live in the immediate presence of the blessed God above, and shall live in the beholding of him immediately that hath redeemed us from our Captivity and Bondage.

3. Christ

3. Chriſt hath not freed us *from the ſervice of God*, but rather doth engage us to it. Wicked men judg this to be liberty to live as they liſt, and to walk and act as they pleaſe, in gratifying their luſts and pleaſing of the fleſh. *This is not liberty but licentiouſneſs*; this indeed is the bondage that Chriſt came to deliver us from. Oh how is the blind world miſtaken, when they take their very bondage for their liberty! The ſtricteſt Service of God is the greateſt Liberty, *Pſal.* 119. 45. It is not a liberty from duty, but from ſin and miſery, that Chriſt came to purchaſe and proclaim, *Luke* 1. 74, 75. 1 *Pet.* 2. 16. *Rom.* 6. 18. The moſt under the very Goſpel do live in the conſtant omiſſion of duty, and commiſſion of ſin, as if Chriſt came to give them liberty ſo to do: which yet they might have done if Chriſt had never come.

4. This ſpiritual freedom by Chriſt *doth not exempt us nor excuſe us from the ſervice we owe to men in the places and relations wherein God hath ſet us.* Indeed the Lords free men muſt not be the ſervants of men, ſo as to pleaſe men in that in which they will diſpleaſe God, 1 *Cor.* 7. 23. but yet one that is the Lords free man, might be in the place of a ſervant to man, and ought to follow his calling and mind his Maſters buſineſs, and that with greater care and conſcience than others do, even to ſuch Maſters as be the ſervants of ſin, *Epheſ.* 6. 5, 6. 1 *Pet.* 2. 18. *Gal.* 5. 13. And to ſuch Maſters that are the Lords free-men, 1 *Tim.* 6. 1, 2.

5. *Christ doth not free us from afflictions, nor from troubles from men.* Christ hath nowhere told us, he came to free us from scorns, and from reproaches; from prisons, and from tribulations; but the contrary, *Joh.* 16, last. All Gods Free-men will be hated by the Devils Slaves; and we shall not be freed from them, till we be out of their reach, and that will not be till we get to Heaven. Those that have spiritual liberty, might lose their civil liberty; as a man might have a civil liberty, but not spiritual; a man might be *free of a City, free of a Company*, and yet *not free by Christ*: so a man might be in prison, bound in chains there, and yet be spiritually free; *Joseph* in the prison, *Daniel* in the den, *Jeremiah* in the dungeon, and yet all the Lords Free-men. When Christ calls to many in their bondage to come to him to be made free, they would indent with Christ that they should enjoy freedom from crosses, and troubles, and sufferings; which because Christ doth not free his followers from, they had rather have their freedom from sufferings in their bondage, than sufferings with spiritual freedom.

6. *Christ doth not give us freedom from temptations of the Devil*, that we should be no more buffeted by that wicked one. Christ himself was not free from temptations from Satan, nor from persecutions from men. Resist the Devil, watch and pray against his temptations, for you are not like to be freed from them, till you get into Heaven.

7. *Christ*

7. *Chriſt doth not free us from the ſtroke of death*; the Lords Free-men muſt be bound with deaths bonds as well as others. Our ſouls and bodies are not free from diſſolution, your bodies not free from putrefaction; but yet we are freed from the ſting of death; and death is not the ſame to the Lords Free-men, as it is to the Devils Bond-men.

Q. 2. *What is the liberty that we have by Chriſt?* This ſhall be managed in ſpeaking to theſe two particulars. Firſt, As this liberty and freedom is *privative*. Secondly, As it is *poſitive*; or, what we are freed from; and what it is that we are freed to.

1. What it is that believers are freed from by Chriſt; and theſe are great and ſore evils, and ſuch as would have made us unſpeakably and eternally miſerable, if Chriſt had not freed us from them.

1. *Chriſt hath delivered us, and ſet us free from the power of Satan*, that he hath no more rule in us as formerly he had; he did rule in our hearts, *Epheſ.* 2. 2; and we did yeild voluntary ſubjection and obedience to him; but Chriſt hath bound this ſtrong man, and ſpoiled him of his goods, and hath diſpoſſeſſed him, and turned him out of our hearts, from dwelling, reigning, ruling there, as in a Throne; this Chriſt came to do, *Heb.* 2. 14, 15; he hath delivered us from the Juſtice of God, by *price and*

*purchaſe*; from Satan, by *power* and by a *mighty hand.*

2. *Chriſt hath ſet us free from ſin*; not for the preſent, or in this life from the in-dwelling of ſin, as you heard before; but in theſe two reſpects:

1. By Chriſt believers have a *freedom from the guilt of ſin.* We are free from the obligation that lay upon us to eternal torments; ſo that now we ſhall never come into condemnation for our ſins; our many ſins are all pardoned, our great and heinous ſins are all forgiven, *Rom.* 8. 1, 33, 34. Many might accuſe; the *Devil* might accuſe, and *Men* might accuſe, and *Conſcience* might accuſe, and the *Law* might accuſe us; but Chriſt hath ſo freed us, that none can condemn. Oh what a bleſſed piece of our freedom lieth in this! What wouldſt thou have done, to have anſwered for thy ſins? What wouldſt thou have done to bear the puniſhment of thy ſins? Indeed thou couldſt neither anſwer for thy ſelf, nor yet have born the wrath of God due to thee for thy ſin. Oh then ſee the everlaſting obligation laid upon thee to love this bleſſed Chriſt, to prize, and value, and eſteem this once crucified, and now glorious Chriſt, that hath taken off this obligation from thee; he hath freed thee from one obligation, and thereby laid upon thee another; he hath freed thee from an obligation to eternal condemnation, and hath laid upon thee a ſtrong and laſting obligation to love him

and to praiſe and admire his love and grace to thee for ever.

2. *Chriſt hath ſet us free from the dominion of ſin.* The Sinner was the Captive, and Sin the Lord and Conqueror; but he that is made free by Chriſt, is become the Conqueror, and Sin the Captive; the Victory indeed is not yet compleated, yet ſin is dethroned; the ſinner when a captive was in chains; but now made free, ſin is become bound. Sin was delighted in, but now it is abhorred; ſin was voluntarily yeilded unto, but now reſiſted and oppoſed; ſin was welcomly entertained, but now lamented and bewailed; it was looked upon with pleaſure and content, but now it is beheld with a ſorrowful heart, and with a weeping eye; it is become the burden and the grief, that before had the love and complacency of the ſinners heart; it is now prayed againſt, and watched againſt, and endeavoured againſt, that before was indulged, and allowed, and provided for, and willingly ſubmitted to. Now ſaith the Redeemed ſinner, my hard heart is a burden to me; my proud and unbelieving heart is a burden and a grief unto me; my vain and worldly heart is a burden, and a trouble, and a ſorrow to me; he is freed from the reigning power of ſin, *Rom.* 6. 14.

7. *Chriſt hath ſet believers free from the curſe of the Law.* The Law hath its uſe under the Goſpel; by it we come to the *knowledg of ſin*, Rom. 3. 20, and 5. 20; by it we are *con-*

*vinced of our misery*, that by ſin we have deſerved death and damnation, *Rom.* 7. 10. that we might *ſee the neceſſity of Chriſt*, and haſten the more to him, *Gal.* 3. 24. It *ſerveth for a rule* to direct us in our walking, and for *a glaſs* in which we ſee the imperfection of our duty and obedience, that we might not reſt in them, nor truſt unto them for life and ſalvation. But from the condemning-ſentence and curſe of the Law, Chriſt hath made believers free, by being made himſelf a curſe for them, *Gal.* 3. 10, 13.

4. *Chriſt hath ſet believers free from the hurt of death.* The Lords Free-men muſt dye as well as the Devils Bond-men; but Death will be another thing to a Free-man, than it is unto a Captive: ſo that which is formidable to a ſinner, is deſirable to a Saint. Chriſt hath taken away the ſting of Death, 1 *Cor.* 15. 55: of an Enemy is become a Friend; and Death, that is one of the plagues that befall the Devils Captives, is become part of the Charter of the Lords Free-men, 1 *Cor.* 3. 22.

1. Death to Free-men of the Lord is the *utter abolition of their ſin*; it ſhall free them from the very being and in-dwelling of ſin: when the ſoul ſhall be ſeparated from the body, all ſin, and all corruption ſhall be ſeparated from the ſoul: whereas the Devils bond-men dye in their ſin, and after death do ſtill retain their hatred unto God, their enmity to Chriſt, and are

more confirmed and hardned in it than before.

2. Death to the Lords Freemen *puts an end to all their sorrow and affliction*, to all their troubles and their sufferings. It is Gods *Handkerchief*, whereby he wipes away all tears from the eyes of his redeemed people, *Rev.* 14.13. but at death the sorrow of the Devils Captives doth begin, or is encreased; if they were at ease while they lived, they shall be in pain when they dye: if they did roar and sing while they lived, they shall roar and lament after death: Death takes them from their riches, from their friends, and from their pleasure, and whatsoever was dear unto them in this worlds enjoyments, and puts them into a place of pain and torment, a place of utter darkness, where they shall for ever weep and howl, and fruitlesly lament their woful state, and their irrecoverably-lost-happiness.

3. Death to the Lords Free-men is *the gate to glory, and their passage and entrance into eternal life*: It is the opening of the door to let them into their Fathers house; a Messenger sent by God to fetch them into the presence of their God and Redeemer, to live, and reign, and dwell with him for ever; that their freedom here begun might be consummated and perfected in heaven. In that very day they dye, they are admitted as free Citizens of the glorious Kingdom of God, *Luk.* 16. 22.

4. Death to the Lords Free-men *shall come in the best time.* All men dye in Gods time, when-

ever he appointeth; but the redeemed by Chriſt ſhall dye in the beſt time, when their work is done, and when God ſeeth it is better for them to dye than to live; God takes the beſt time and fitteſt ſeaſon for the removing of his by death out of the world: But the wicked ſlaves of ſin and Satan are cut off in *a bad time*, when-ever they dye; it is a bad time to them, becauſe when-ever it is, they go that day to hell, and to eternal torments; the day of their diſſolution is the day of their damnation; and will not that be the ſaddeſt day they ever had? *they dye before their work is done*; before they have believed, and before they have repented, and that muſt be a ſad day when-ever it comes. Men cut down Weeds at any time, but the Corn in the beſt time, in the fitteſt ſeaſon, when it is ripe to be carried into the barn.

5. Death to the Lords freemen *hath loſt its terribleneſs*. And though all Gods redeemed are not actually and totally freed from the fears of death, but ſometimes kept in bondage through the fears of death; yet they have grounds and reaſons why they might not fear it: But the Devils Captives have always cauſe and reaſon to be terribly afraid of death; and if they be not, it ariſeth from the blindneſs of their minds, and the hardneſs of their hearts. *It is a wonder, that men ſhould be as near to hell as to the grave, and yet not be afraid to dye; It is a wonder, that men ſhould be as near to an end-*

*endleſs miſerable life, as they are to the end of this ſhort uncertain life, and yet their fears ſhould not prevent their ſleeping in the night, and their jovial merriments in the day-time.* The Devil hath *blinded* them as well as *bound* them, and that is one reaſon of it. But theſe cannot upon any ſolid, rational, and religious grounds be freed from the fears of death. But ſo may the Lords freemen, and this they have from and through Jeſus Chriſt, *Heb.* 2. 14, 15.

5. Chriſt will ſet believers free *from the grave by a joyful reſurrection*; that though they come under the ſtroke and power of death, and are lodged in the grave for a while, yet it ſhall be but for a while. Death and the grave ſhall not always have dominion over their body. Death doth bind them, but Chriſt will looſe theſe bonds, and will ſet them free; as Chriſt did break the bonds of death, for death was not able to hold him in his grave, *Act.* 2. 24. So he will knock off the fetters of death from all his, and bring them forth, and make them happy; and this as ſurely as he himſelf is riſen, 1 *Cor.* 15. 13, &c. And not only free them out of the grave, but alſo from thoſe evils and imperfections that in this life their bodies are ſubject to; that though they ſhall have the ſame bodies for ſubſtance that now they have, yet they ſhall be better bodies as to the qualities that they then ſhall have.

1. Then Chriſt will free them from *that mor-*

*tality*

*tality that now they are ſubject to*; now liable to death every day and hour, but then they ſhall dye no more for ever.

2. Then Chriſt ſhall free them *from all pain and ſickneſs*, from cold, and hunger, and thirſt they are now often ſenſible of; their head ſhall never ake, their hearts ſhall never be ſick, no part in the leaſt pained to all eternity.

3. Then Chriſt ſhall free them *from a neceſſity of food to ſuſtain them*, and of nouriſhment from the uſe of creatures, by which they are repaired and ſupported daily on this ſide the grave, but on the other ſide of the grave they ſhall need this no more than the Angels do in heaven.

4. Then Chriſt ſhall free them *from that wearineſs that now our bodies often feel, and do groan under*; for he will make them ſtrong and powerful bodies. Now-a-days work in the ſervice of God doth weary our bodies; but hereafter though they ſhall be imployed through an endleſs eternity, in praiſing and glorifying of God, they ſhall neither be weary of it through wickedneſs, nor weary in it through weakneſs, for as much as Chriſt will free them from both, 1 *Cor.* 15. 42, 43.

5. Chriſt will then ſo free them *from all imperfections that they ſhall be made like to Chriſts glorious body.* And can we deſire greater freedom for our bodies, than to be made like to Chriſts glorious body, *Phil.* 3. 21.

6. Chriſt

6. Chriſt doth *free all his from the damnation of hell*, that when the Devils Captives ſhall be pained and tormented by exquiſite and unſpeakable puniſhment, rowling and tumbling, ſhrieking and howling, and with bitter cries lamenting themſelves, the redeemed of Chriſt ſhall never be touched with the flames of that fire; the *ſecond death ſhall have no power over them*, *Rev.* 20. 6. Chriſt will take care, that thoſe that love him above all, and chuſe him before all, ſhall never come into condemnation, *Joh.* 3. 16, 18. Oh what mercy is this, to be freed from hell! Oh what grace and kindneſs is this, to thoſe that once were Captives, and had deſerved it, and were in danger of it, that by Chriſt they ſhould be freed and delivered from it! Oh what mercy would the damned, that have felt the pains and puniſhment of hell, think, ſay, and confeſs it to be, if they may be let out, and freed from it: But they are in it, and ſhall never be delivered from it; but the Lords free-men are out of it, and ſhall never be caſt into it; ſo great is the liberty we have by Chriſt the Redeemer of Captives, in reſpect of what we are freed from.

*What are the poſitive bleſſings that by Chriſt we are made free unto.* For Chriſt did come to poor ſinners, to redeem them when Captives, not only that they ſhould not be miſerable, but that they ſhould alſo be happy. Theſe things

are

are many and great and glorious; let me give you a taſte in theſe few:

1. *By Chriſt believers have freedom and liberty to come to the throne of Grace.* A burden to wicked graceleſs hearts it is, to come and pray to God, are backward to it, weary of it, as if it were a part of their ſlavery and bondage, to come and beg for mercy for their ſouls, for pardon for their ſin, for converting and renewing grace now, and for eternal endleſs glory hereafter. Judg of this as you will, yet know it coſt Chriſt dear to purchaſe this liberty for us; it is not only a duty that we *muſt*, but it is a real priviledg that we *may*, have the freedom to come to God upon our knees, to beg for ſpecial, ſpiritual, temporal and eternal mercies. Would not a poor priſoner, that hath deſerved to dye, account it a priviledg to have liberty as oft as he will, and when he will to have liberty of acceſs unto the King, to prefer his petitions to him, and to beg for a pardon of his fact, and for the ſaving of his life; and all this with hopes of ſpeeding and obtaining what he doth petition for? When man had ſinned, he was driven out of Paradiſe, and was afraid becauſe of guilt, and there was no freedom for the rebellious ſinner without Chriſt, to come before a provoked angry God with hopes of mercy; but there is a new and living way now found out for you, *Heb.* 10. 19, 20, 21, 22. that you might come with freedom, and ask with freedom of ſpirit,

and

and with freedom of ſpeech, what Chriſt hath purchaſed for you, and God hath promiſed to you, *Eph.*3. 12. *Heb.*4. 16. You may with freedom come to God, and tell him all your *grievances*, and all your *burdens*, and all your *temptations*, and all your *wants*, and open all your *heart* unto him.

2. *By Chriſt believers have a freedom and a liberty to apply the promiſes of the Goſpel to themſelves.* Theſe promiſes are *many*, *great*, and *precious* promiſes, of *many*, *great*, and *precious* things, and you are free to them all; not only free to read them, but free to apply them to your ſelves, and to live upon them, and to wait and hope for the fulfilling and performance of them. Here is a promiſe of pardon, and it is made to me; a promiſe of more grace and of perſeverance, and it is made to me, a promiſe of eternal life and glory, and the bleſſed glorious God hath made it unto me, and by Chriſt I may freely apply it, and build and reſt upon it.

3. *By Chriſt we are made free to all the priviledges of redeemed people.* Theſe are alſo many, great, and precious; very many, very great, and very precious priviledges.

1. *Believers by Chriſt are free to a ſtate of friendſhip and favour with God.* As there is a a freedom betwixt friends, ſo there is betwixt God and his redeemed by Chriſt, that are partakers of the benefits of his redemption; from a ſtate of enmity to a ſtate of friendſhip and re-

con-

conciliation; God is no more your enemy, nor you any longer enemies to God, a peace is made by Christ betwixt God and your souls, and this is a firm, and lasting, an everlasting peace, *Col.* 1. 20, 21. Now with comfort thou may'st conclude, though men do hate me, yet God doth love me; though men are my enemies, yet God is my friend, my surest and my fastest friend.

2. *By Christ Believers are free to a state of Justification, the righteousness of Christ is freely imputed to them.* That as the Devils Captives are under the imputation of *Adam*'s disobedience, so the Lords freemen are under the imputation of Christs righteousness and obedience, *Rom.* 5. 19. 2 *Cor.* 5. 21; and you are free to trust to, and to plead the righteousness of Christ for your Justification in the sight of God.

3. *By Christ believers are made free to a state of Sonship, and the priviledg of Adoption.* Of slaves you are become not only Servants but Sons; of the children of the Devil, are become the children of God; of the children of Gods wrath, the children of his love. Men may redeem Captives, but do not adopt them for their children; but all that Christ redeems, have the liberty to become the Sons of God, *Joh.* 1. 12. 2 *Cor.* 6. latter end.

4. *By Christ believers are free to have communion with God in his Ordinances.* God is no longer a stranger to them, nor they any longer strangers unto God; but have sweet converse

verſe and fellowſhip with God, 1 *Joh.* 1. 3. They come to duty, and meet with God in duty; in praying, hearing, and receiving, they have experience of the gracious, powerful, and heart-quickening, and ſoul-comforting, chearing, ſoftning influences of the Spirit of God, and of the goings forth of their Souls in love unto deſires after, and delight in God. And when it is ſo, how ſweet is this unto their Souls!

5. *By Chriſt believers are free to a right to heaven, and to the enjoyment of the bleſſed glorious God for ever in his Kingdom.* They are made free to the happineſs of the life to come; they ſhall have free admiſſion into the heavenly Paradiſe; the gates of heaven ſhall be ſet wide open for their departing Souls, freely, without any ſtop or hinderance; they are free in part now, and they ſhall be perfectly free among the Saints in glory when they dye, *Rom.* 8. 21. This glory is prepared for them, *Mat.* 25. 34; and they are prepared for it, *Rom.* 9. 23. *Col.* 1. 12. And what ſhall be your happineſs then, is beyond the power and ability of any man upon earth fully to declare unto you, 1 *Cor.* 2. 8. It might be better done by a glorious Angel that is in poſſeſſion of it, than by a ſinful (though ſanctified) man, that lives, and waits, and hopes, and prayeth in expectation of it. Yet the very names by which it is called, might help you to ſome conceptions of the greatneſs of its excellency and glory: (1) It is

called

called a *Crown*, and that which far ſurpaſſeth all earthly Crowns, 1 *Pet.* 1. 4, 5; a Crown of *life*, *Jam.* 1. 12; a Crown of *righteouſneſs*, 2 *Tim.* 4. 8; a Crown of *glory*, 1 *Pet.* 5. 4. (2) It is called a *Kingdom*, *Mat.* 25. 34. (3) It is called *our Maſters joy*, *Mat.* 25. 21, 23. (4) It is called *our Fathers houſe*, and the houſe of the Father of our Lord Jeſus, *Joh.* 14. 2. (5) It is called *the inheritance of the Saints in light*, *Col.* 1. 12. (6) It is the *purchaſe of Chriſt*, *Eph.* 1. 14. (7) It is called *eternal life*, *Rom.* 6. 23. Beſides theſe names by which it is called, dwell in your thoughts upon one Text that ſets it forth, till you find your hearts to be affected with it, and long to be poſſeſſed of it, and that is 2 *Cor.* 4. 17, where you obſerve how the Apoſtle proceeds by ſteps to come to the top-expreſſion of this happineſs to which you are made free.

1. It is called *glory*. Now free in *grace*, then in *glory*. The thought of that glory would darken and diſgrace the greateſt glory of this world.

2. It is called a *weight of glory*; not a burdenſom weight, not a weight to weary you; are your afflictions weighty? ſo ſhall your glory be; but afflictions are but light, if compared to the weight of glory.

3. It is an *exceeding weight of glory*; it doth exceed all worldly glory.

4. It is a *more exceeding weight of glory*; more than can be conceived.

5. It

5. It is a *far more exceeding weight of glory.*

6. It is *eternal* too. All this is not for a little while only, or for ſome thouſands of years only, but for ever and for ever. The glory of the world, as it is but light, if weighed with this; ſo it is but fading and tranſitory, and but ſhort, if compared with this that is eternal. Thus you have a little view (and alas it is but little) of the poſitive freedom and liberty that you have by Chriſt.

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## CHAP. XII.

### *Containing the Uſes of the whole.*

*Uſe* 1. THen *ſearch your hearts, and examine narrowly and throughly what you are, bond-men, or free*; whether yet Captives, or redeemed and ſet at liberty. The miſery of ſpiritual Captives you have heard doth exceed the miſery of Captives by men. And the good eſtate of ſuch as are made free by Chriſt, you have alſo heard; Now ſay to thy ſelf, *Tell me, O my Soul, which of theſe two is thy ſtate and thy condition; one of them is thy condition, but which it is, is worthy of thy ſtricteſt ſearch, and moſt diligent enquiry. Are thy fetters knocked off, and thy bonds broken, and thy chain cut,*

*and thou delivered? or art thou yet held fast by them? Take heed, O my Soul, of being mistaken in this point. If thou takest it for granted, that thou art made free, when yet thou art in bonds, and leavest thy body in this mistake, thou art lost for ever; if on the other hand thou sayest thou art a captive still, when thou art made free, thou will lose the comfort of thy freedom, and wilt spend thy time and life in complaints, and griefs, and fears, which thou shouldst spend in praising and admiring God for his love and mercy in bringing thee out of thy captivity.*

For your help herein take these few marks to try your selves by, for the resolution of this question.

1. *Freemen have their spiritual eye-sight restored unto them.* When Christs opens the prison-doors to let the Captives out, he doth also open their eyes, to let them see that in sin, in God, in Christ, in grace and holiness, that before they never saw. That the redeemed Captive crieth out, Oh I never thought my heart had been so bad, so bad, so very bad as now I see it is: I never thought, that sin had been so vile, so very vile, and so deformed as now I plainly see it is: I never thought that Christ was so excellent, and so necessary, so absolutely necessary for me, as now I see he is; Oh methinks he is now altogether lovely, altogether desirable; after I have had a view of the beauty and the excellency of Christ, methinks all the glory

glory of the world, and all the delights in pleasure and ſin is darkened, and doth vaniſh and diſappear: Oh how was I blinded in my captivity, that I never ſaw the excellency of Chriſt, and deformity of ſin till now, *Iſa.* 42. 6. *Act.* 26. 18, 23. *Col.* 1. 13. *Rev.* 3. 18.

2. *When Chriſt breaks the bonds wherewith poor Captives were held, he alſo breaketh their hearts that they have been kept and held thereby in the ſervice of Satan and ſin, from God and Chriſt ſo long.* As the eye doth ſee and weep, ſo the heart doth conſider, and bleed, and grieve at the remembrance of his former folly and ſin. Oh what did I do to ſin againſt this bleſſed, gracious, merciful God! Oh what did I mean ſo long to ſtop mine ears againſt all the calls, and wooings, and intreatings of this Lord-Redeemer, who was ſo kind to ſuffer, bleed, and dye for ſuch a wretch as I, for ſuch a wretch as I, for ſuch a rebellious, diſobedient, and delaying wretch as I. Oh there is no love like his, there is no mercy like to his, there is no kindneſs like to his! Oh why did I ſlight him ſo much, ſo long, ſo very much, ſo very long as I have done! Oh what a fool was I, to prefer the world, the pleaſures and the profits of the world, before this bleſſed Redeemer! Oh what a beaſt was I, to prefer my very luſts and ſins, and the ſervice of the Devil, before this glorious, gracious Saviour, and the ſerving of him that died to de-

liver me from my bondage! O Lord I am grieved that ever I did so; it is the burden and the breaking of my heart that ever I did so; Oh now I could wash my self in tears at the remembrance of my folly and my madness! but if I should, that will not wash me from my guilt, and from my filth; and because that would not do, this blessed Saviour shed his blood for the cleansing of me from my guilt and my pollution. I weep, but not enough; my heart is troubled, but not enough; my Soul is humbled within me, but not enough, for so great rebellion against, and slighting of this Lord Redeemer. But I am troubled because I am no more troubled; Lord I grieve, because my heart is yet so hard, and can grieve no more; my sin is bitter unto me now, which once was sweet and pleasant to my Soul.

3. *Such as are made free by Christ, are delivered from the reigning power of sin.* For it is impossible to be a willing voluntary servant of sin, and yeild obedience to the Law of sin, and to be made free by Christ, 2 *Pet.* 2. 19. *Rom.* 6. 16, 18. Doth sin command you, and you obey? hath sin the chiefest room and place in your affections and your hearts, you are then yet in your bondage.

4. *Such as are made free by Christ have resigned up themselves, their hearts, their love, their all to him, accept of him for Lord as well*

*as for their Saviour, and to consent to take him in all his Offices, for Prophet, Priest, and King,* and giving up themselves to him, do become his servants and consequently yeild obedience to him; they have changed their master, and they have changed their work and ways, and are become new creatures, having new hearts, wills, and affections, ends and designs, than what they had before. For the Condition of sinners being partakers of Christs Redemption is their believing on him, and consenting to him as Lord and Saviour, chusing him before all, and loving him above all; and if this you do not do, you are yet in your bondage to Satan and to sin.

For is it not reasonable, you should be his Servants that brings you from this slavery? And if he purchase and buy you out, is it not reasonable, you should take him for your Lord, and obey him? and that *universally*, submitting to all his Laws, even those that are most spiritual, and cross to your corrupt hearts and most beloved sins; not pick and chuse, but to have respect unto them all, *Psal.* 119 6; *constantly*, not by fits and starts, not only when in straits and sickness, but at all times to have the frame, and bent, and inclination of your hearts to yeild obedience to Christ, your Lord-Redeemer: *freely* and *voluntarily*, as matter of your choice; from a free principle of love, because you love him, you will pray to him;

because you love him, you will hear from him, and wait and attend upon him, rejoicing when you please him, grieving when you do offend him.

If by these things you discover what you are, bond or free, I shall close the whole with an Exhortation to both sorts, *both bond and free.*

Use of *Exhortation*, 1. *To you that are bound, that you would look after spiritual freedom*; young men that have hard service, long to be made free; and those that be in prisons and chains, long to be at liberty, and shall any of you be content to abide in your thraldom? what will sin do for you? and what will Satan do for you, that you are so loth to leave their service? Is the Redeemer come, and wilt thou not mind him? hath he paid the ransom, and waiteth for thy acceptance of him, and wilt thou still refuse him, and the liberty and freedom thou mayest have by him, and canst not have without him? What say you, sirs, you young and old? shall I have your answer? will you be made free, or will you continue in your bondage? if thou wilt, thou mayest; be but willing, and thy chain shall be taken from thee. If thou will not remember liberty was offered to thee, and thou didst refuse it, thou wouldst not be free. Though thou hast been a very vile sinner, and rebellious, yet thou mayest be made free, *Psal.* 68. 18. *Isa.* 49. 6. Do these things,

1. *Labour to convince thy ſelf that thou waſt born in bondage, a ſlave by nature to Satan and Sin.* The Phariſees did not believe that they were in bondage, and therefore did not look out to Chriſt to be made free, *Joh. 8. 33.* This is the undoing of multitudes, that they conclude their condition to be good, when it is not ſo; and they conclude before they try. Did you but ſee your bonds, and underſtand your ſlavery, Miniſters would have hopes that by their Sermons they may do you good.

2. *Work upon thy heart by ſerious conſideration, thy miſery and deplorable condition while thou art in a ſtate of bondage.* When by diligent ſearch thou haſt found thy ſelf in a bondage-condition, hold thy thoughts unto this ſubject till thou art awakened and affected with it; think with thy ſelf, and ſay, Oh my ſoul! being yet a Captive to Satan and to Sin, thou art yet an enemy to God, a ſlighter of Chriſt, under the guilt of all thy ſin, in danger of damnation; awake, ariſe, and look about thee, and get out of this condition, leſt it be too late for ever.

3. *Set thy ſelf under the preaching of the word, and conſtantly attend upon God, and come to the hearing of the word, as to an Ordinance of God*; and look upon faithful Miniſters as the Ambaſſadors of Jeſus Chriſt, that come to you in the Name of Chriſt, as having Authority from God to propoſe the Goſpel-conditions of deliverance from Captivity, and to treat with

you in the Name of God about your being made free. So indeed it is 2 *Cor.* 5.19, 20. You come to hear a mans Parts; but you do not look upon them as perſons *in Office*, having a commiſſion from God to propound Articles of Peace betwixt God and you; to treat with you from God, and in the Name of God, about your everlaſting ſtate, and your deliverance from your preſent bondage, and future torment. Did you believe this, would you ſit and ſleep as if what were delivered to you were not worth the hearing and regarding? or would you ſit and hear, and go away and ſlight all that hath been ſaid unto you?

4. *Make application of the Word of God, when you hear it, unto your ſelves.* This is ſpoken unto me, this is my miſery, and this is my condition, and this is my danger; and mercy offered to ſinners, is offered unto me; and Chriſt is tendered unto me to help me out of my woful ſtate of bondage. The Miniſter maketh Uſes of the Doctrine he delivers, but all this is ineffectual, till you take it and lay it home to your own hearts: for want of this, you ſit and hear like people not concerned; you ſit and hear without affection, and go away without the due and powerful effect of the Word upon your hearts. Let Conſcience tell thee, thou art the Drunkard, the Hypocrite, the Unbeliever, that is threatned and in danger of damnation.

5. *Look up to God through the Ordinance,*

*and*

*and beyond the Miniſter that doth ſpeak unto thy ear, that God would ſpeak unto thy heart and conſcience.* Miniſters might ſpeak, and yet Conſcience might not ſpeak; Miniſter and Conſcience might both ſpeak; Conſcience ſeconding the Miniſter, that ſaith, Thou art in a dreadful condition while thou art in ſpiritual bondage: Yes, ſaith Conſcience too, ſo thou art; and yet till God ſhall ſpeak, thou wilt not hearken. Oh then when you come to the place where ſinners are made free, look up to God that he would ſpeak unto your hearts.

6. *Pray to God that he would have mercy on thee, and pity thee in thy bondage, and help thee out.* As a poor priſoner, look through the grates to Heaven, and ſay, *Lord, ſome pity for a poor Priſoner, ſome relief and help for a poor Captive. Lord, I am in chains of ſin, but cannot break them; held faſt by Satan, oh let me not periſh; oh let me not live and dye in this ſpiritual bondage; the ranſome is paid for my redemption, I give my ſelf to thee, upon my knees, I do reſign my ſelf, my will, my love, my heart, and all to thee.* Sinner, Wilt thou, when thou comeſt home, not ſit and talk vainly, and not ſit idly as heretofore; but go apart, and beg of God for mercy, and do it earneſtly; for it is for thy life, thy ſoul.

2. Exhortation: *To you that are ſet at liberty*; Your priviledg is a ſingular priviledg, and calleth for ſomething ſingular from you.

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You were debtors to God, and prisoners to his Justice, and were liable to everlasting imprisonment in the life to come; but Christ hath made you free, and you are free indeed, *Joh.* 8 36. Stir up and awaken your selves to these following duties.

First, *Be thankful unto God and Christ*, that of bond-men you are made free. If a Captive were delivered out of *Turkish* slavery by the means of another; or a man exposed to a perpetual Imprisonment for his debt, another should free him from the prison, and the danger thereof; What expressions of thankfulness would he abundantly utter, saying, *O Sir, I ow my present ease, and freedom from my future danger, unto you. I shall never forget your kindness while I live. I do acknowledg I have not such another friend that hath done the like for me, in all the world.* Forasmuch then as the difference of being a debtor to God, and a debtor to man; of being exposed to a prison upon earth, and to the prison of Hell, is unspeakably great, methinks you should break forth into holy admirations of the grace and love of God, and say, *O Lord, I was indebted unto thee in the debt of sin, and of that I am discharged and freed: and now I am indebted in the debt of thankfulness unto thee: O the riches of this grace! O the greatness of this love and favour! Was ever love like this? Was any kindness ever comparable to the kindness and the bounty which thou hast shewed to my soul? O*

Lord,

*Lord, I am forced to cry out, I never had, and never can have in heaven or in earth, such another friend as thou hast been and art unto my soul!*

But alas, O Lord, I find my heart exceeding dull and dead; a smaller kindness from a fellow-creature would have greatly affected me, and have made deep impressions on my heart; but by sad experience, and to the grieving of my Soul, I find, I am too too stupid and insensible of this manifest and matchless mercy, which thou hast freely vouchsafed unto me! I believe, that there are many now in the hellish prison, as certainly as if I saw them with mine eyes, where I also might have been; and I see others in this world still Captives to the Devil, fast bound in the cords and chains of lust and sin, that are going to the place of that cursed damned crew of lost souls, eternally separated from the enjoyment of thy blessed Majesty, amongst whom thou hast given me good hope through grace I shall never be; thou shewest mercy unto me, while thou pourest out thy wrath and fury upon them. Oh whence is this! and how comes this to pass? why am I poor silly wretch partaker of this love? what didst thou see in me but filth and sin, that might have provoked thee to deal with me as thou hast done with them? surely, Lord, thou hadst mercy on me, because thou wouldst have mercy on me! when I did lye in my blood, and bonds, in my fetters and my chains of sin and

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guilt, thou didst pass by me, but didst not pass me by, but shewedst grace and goodness to me! When thy Servant and Apostle *Peter* was in prison, bound with chains, and the keepers before the door kept the prison, thou didst send thine Angel, who came upon him, and a light shined in the prison, and he said unto him, *arise up quickly*, and his chains fell off from his hands; but when I was in a worser case, and sorer condition, having fetters on my Soul, and darkness in my understanding, and the Devil the keeper of the prison stood to watch me, to keep me in his strong hold, thou didst send thy Son (for an Angel could not do it) to knock off thy chains wherewith I was held, and thy Spirit came upon me, and a light did shine into my mind, and he said, Arise up quickly, and the chains fell off from my Soul: all this thou didst for me, a Captive and a Prisoner, and it was long before I knew that it was true which was done for me: but while I think and muse hereon, how I was bound, and now am set at liberty; how I was inthralled, and in great distress, and thou hast enlarged me; I begin to find and feel my love to kindle in my breast, and my heart to be enlarged with thy praise; and as thy Apostle did sit in the prison and sing, so shall my soul, being brought forth and delivered from captivity, magnifie thy name. Come then, awake O my soul! triumph and sing, be glad, and greatly rejoice, since

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thy loving, holy, Blessed Lord hath opened the Prison-doors, and brought thee forth into the liberty of the Sons of God. Oh! *Bless the Lord, O my soul, and and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases: who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.*

To quicken your hearts to real thankfulness for deliverance from this Bondage, and captivity, dwell in your thoughts upon these Particulars following.

1. *The greatness of your Debt for which you were exposed to everlasting imprisonment.* Consider here the kinds of your sins, the number and the aggravations of them.

2. *Work upon your thoughts your utter inability and incapacity to make payment of your Debt,* for want of which you might have been a Prisoner for ever. You could not say to God as the servant did to his fellow-servant that demanded his Debt of him; *Have patience with me, and I will pay thee all,* Mat. 18. 29. There was a double Debt that you owed unto God, one as a reasonable creature, the other, as an unreasonable sinner: the first was the debt of obedience required by the Law, the other the debt of punishment for the transgression of the Law; and you could have paid neither of them: Not

debt of perfect and perpetual Obedience; First, because all that you can do is due for the present, and that which is due for the present will not be accepted as payment for that which is past: as if a Tenant owe for Rent, due many quarters past, the payment of what is the rent of the last quarter will not satisfie for all that was due before. Secondly, all that you could do is less than what you ought to do; and in strict justice a part of payment is not accepted for the whole; every living man comes far short of his duty to God, and runs more and more in arrears with God, and therefore so far from paying that we run daily behind hand. Thirdly, man in bondage had not the least mite of that kind which the Law requireth and accepts, to wit, sinless, spotless and perfect Obedience without mixture of sin, pure gold without any dross; and if the Prisoner offer for his liberty money that is not current, the Creditor may refuse it, and keep him in the Prison still. And as you could not pay the debt of obedience to the Law, so neither could you satisfie for the debt of punishment due to you for your disobedience thereunto: the payment or satisfaction must be equivalent to the wrong that was done. God that was offended is an infinite God; therefore that which satisfieth, that the Offender might be free, must be something of an infinite value, which no meer man had to give to God; and therefore those Prisoners that are not set free

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by Christ shall be always paying, but can never fully pay; satisfying, but can never fully satisfie; and therefore such shall never be released, but must lie in Prison for ever.

Thirdly, weigh also this. *Satisfaction must be made, or the Prisoner never have his liberty.* God might, and did demand his Debt. When *Adam* sinned, *Hue and Cry* was made after the Offender, *Adam, Where art thou?* was apprehended and arraigned at the Bar, *What hast thou done?* Hast thou eaten of the fruit of the Tree, of which I commanded that thou shouldst not eat? He was convicted by his own Confession, *I did eat*; and was condemned and a sad sentence past upon him, *Gen.* 3. 17, 18, 19. This was the pitiful case that man was in, sinned he had, apprehended he was, found guilty, under sentence, justice required satisfaction: man could not give it; and thus he knew not which way to turn himself for help & for deliverance from his Bondage and Captivity which by sin he had brought himself unto. Oh what a strait were you in, when you owed millions, and had not one mite to pay? after you have paused upon this, Consider,

Fourthly, *To release you from your Bonds Jesus Christ did voluntarily undertake for you, did interpose himself betwixt the wrath of God and the poor Captive, enthralled sinner; as if Christ should say, Father, man that was made free, hath abused his liberty and is become a Bond-slave, fallen into*

*thy hands of revenging justice, which might arrest him, and clap him up in Prison for ever; I see he is undone and lost; help himself he cannot, but I will be his Surety and his Bail; what he oweth thee, set that on my account, I will pay it; I am willing to do and suffer in their nature what may please and satisfie thy justice; if my life will be taken for their salvation, I will lay it down, if my blood will be accepted for the ransom of these poor Prisoners I will shed it for them, rather than that they shall always remain in this Captivity.* Oh can you think how ready Christ was for to engage, and to become your Surety, to die for you, that you might live, to be bound for you, that your Bonds might be broken, and your soul escape, and not have your heart affected with his love, and your tongue imployed in his praises? *Jer.* 30, 21. *Who is this that engaged his heart to approach unto me? saith the Lord.* Who is this forward Engager, that is so willing and hearty in this work? It is one that is able and mighty to save, to redeem by price and power, poor Captive Sinners, even the only Son of the ever blessed God; and so he is said to be our Surety, *Heb.* 7. 22. A Surety is one that undertakes for, or gives assurance in the behalf of another; one entring into Bond and standing engaged for another to do & to perform for another, what he was bound to do. Among men Suretiship is a dangerous thing; he disfures his own estate that is surety for another. *Prov.* 11. 15. *He that is surety for a stran-*

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*ger ſhall ſmart for it: and he that hateth ſuretiſhip is ſure.* But notwithſtanding ſuretiſhip is thus among men, yet Chriſt would become a Surety for us to God himſelf, to bring us forth from our Bondage; and that you might be the more affected, and inflamed with his love, conſider how far he acted for poor Captives beyond what ever man did for any man.

1. *How many Captives Chriſt engageth for!* How many millions he became a Surety for, for their ranſom and deliverance! one man might be bound, and become a Surety for one, or two, but who will be Surety for thouſands? eſpecially if you add,

2. *The greatneſs of the Debt of thoſe he became a Surety for*; One man might be perſwaded to be Surety for another, if the Debt be ſmall; but if it be for thouſands and for millions, men are ſhie, but if it be for multitudes that owe ſuch great ſums, every one ſo much, who will be perſwaded to be Surety for them? but if they be in Priſon or in Bondage there they lie for want of money of their own, or Suretiſhip from another. But Chriſt became Surety for multitudes, and each one owed abundance, that it doth paſs the skill of the ableſt Arithmetician to caſt up the total ſum that one of theſe Priſoners were in Bondage for.

3. *Chriſt knew moſt certainly that he ſhould pay undoubtedly the Debt of all, he became a Surety for.* Many men are Sureties for others, hoping

they ſhall never be called upon for the Debt, but that the Debtor will pay it himſelf; ſome will be bound for a man, whom they judge to be worth as much as they owe and more too; but if it be a poor man, not worth one farthing, and his debt be thouſands, Who will then become Surety for him? a Priſoner he is, and ſo he is like to be: and if any become bound for another, and pay the debt for him, what trouble doth this cauſe unto him? it breaks his ſleep & he is diſpleaſed with himſelf, that ever he entred into Bond, and ſaith it ſhall be a warning to me, while I live, how I become a Surety for another; I thought him able enough, elſe I would not have brought my ſelf into ſuch ſnares.

But all this was known to Chriſt, when he did become our Surety. He knew our beggary and our poverty, and that we could not contribute the ſmalleſt mite, towards the ſatisfaction to be made in order to the freeing of the Captives from their Bondage; and he knew that God would not ſpare him, but exact the utmoſt from him, and yet he did voluntarily undertake our ranſom. Oh what love was this!

4. *Chriſt became a Surety for you, when you were a ſtranger to him.* He did undertake to releaſe you out of your Bonds and Fetters when you had no ſpecial actual relation to him. Some men will not be Sureties for their moſt intimate acquaintance, and near relations, not for a Brother, father, ſon, but for a ſtranger who will do it?

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herein then admire the love of Christ that when you were in Chains of sin and guilt, and a stranger too, Christ did undertake and did pay a ransom for you.

5. Yet more to affect your heart, Consider, *that Christ did ransom you from your Captivity when you were an enemy unto him.* A man might possibly take some pity on a stranger, but an enemy that hates him, and that would and doth dishonour and reproach him, who would be deeply engaged for him? yet Christ did this for you, when you were enemies unto Christ, *Rom.* 5. 10.

6. Yet to raise your admiration and affection more, Consider *Christ did become a Surety for you, before you did or could desire any such kindness at his hands.* What Man or Angel could have thought of the ransoming of Captives by the Son of God, becoming the Son of Man, and God himself redeem us by his blood? How long might you ask, how many might you go to? and how many entreaties might you use before you can prevail with one to be engaged for you for much, when you have nothing of your own? but Christ did this for us all, before any man had any such desire in his heart, thought in his mind, request in his mouth, that he would do so great and wonderful a kindness for us.

7. *Christ did this alone, without any other engaging with him.* Men require counter-security. If I be bound for you (saith one) you shall find

her to be bound with me, to be bound to me, to ſave me harmleſs; or you ſhall make over ſuch houſes, or ſuch lands for my ſecurity, that if I be called upon, or the Bond be put in ſuit againſt me, I might ſave my ſelf: But as Chriſt did tread the wine-preſs of Gods wrath alone, ſo did he alone undertake to ranſom and redeem us from our bondage and captivity.

8. *Chriſt did never repent of this undertaking, nor deſired to ſtand bound no longer.* Men engaged for others, when they fear they will fail, make all means they can to get out of the bond, and to ſtand ſurety no longer; they will ſcarce ſleep till they have got themſelves free, though the party that is the principal debtor be arreſted and put in priſon. But Jeſus Chriſt our Lord-Redeemer and Surety, to bring us out of bondage was conſtant to the death; and when *Peter* did diſſwade him from ſuffering (which was the payment of our ranſom), how ſharply did Chriſt rebuke him, *Mat.* 6. 21, 22, 23? Yea he was deſirous of the time of actual performance, *Luk.* 12. 50, *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed.* Chriſt never ſaid, it doth repent me, that I did ever undertake to ranſom Captive ſinners; God ſaid indeed, it did repent him that he made man, *Gen.* 6. 6; but Chriſt never did repent that he had engaged himſelf to redeem ſinners.

9. *Conſider what it was that was the price that Chriſt did give to make you free from your captivity.*

*tivity.* Men might be Surety for men to pay a ſum of money; but Chriſt became our Surety to the ſhedding of his own moſt precious blood. Men might give ſome money to redeem a Captive from *Turkiſh* ſlavery; but Chriſt *himſelf*, his *life*, his *ſoul* and *body*, to bring us from our bitter bondage, and miſerable captivity. Thus take ſome time to ponder upon the Lord your ſurety, that did ſo freely undertake the ranſoming of your captivated Souls. Which was the fourth head to get your hearts affected with this priviledg of being ſet at liberty.

Fifthly, Conſider, *That God was pleaſed to accept of the undertaking of Chriſt, and what he hath laid down for your ranſom from captivity.* God might have exacted the debt from man that did owe it. It is a voluntary act for a man to become a ſurety, no man is to be compelled to it; and it is a voluntary act of the creditor to accept of ſuch a ſurety, they are both free and at their choice; but when the one offers himſelf to become bound, and the other doth accept of his ſuretiſhip, then is the debtor or priſoner relieved.

It was free love in Chriſt to become our Redeemer; it was grace in God to accept of Chriſts ranſom for us. The Son might have ſaid, *Man hath ſinned, why ſhould I ſuffer? man hath deſerved the wrath of God, let him undergo it:* And the Father might have ſaid, *Man hath tranſ-*

*ed my Law, and violated my Covenant, and will make him ſuffer for it; they have brought themſelves into bonds of miſery, and they ſhall lie therein, and they that ſinned, themſelves ſhall die.* Oh wonder then at this bleſſed agreement between the Father and the Son, for the bringing forth poor Souls in Bondage from their Captivity.

Seventhly, From all the former it follows, *the Salvation of ſuch as are made free, is ſure and certain.* Heaven now belongeth unto you; and the glory above you have a title to; Doth Satan object againſt you, that you have ſinned, and deſerved to lie in everlaſting Chains, you might reply: it is true, but Chriſt is my Surety and Redeemer, and hath ſet me free? Doth the Law or Conſcience accuſe you, you might anſwer all from the Ranſom of your Redeemer. Do you fear the Juſtice of God, why your Debt is paid by your Surety, and then the Debtor cannot be caſt into Priſon. The Surety and the Debtor in Law are but one Perſon, and the Surety is liable to make ſatisfactory payment, *Prov.* 22. 26, 27. and Chriſt hath done it, and you diſcharged.

God hath given ſome to Chriſt, whom he is to bring to Heaven; and they ſhall not periſh, *John* 6. 38, 39, 40. as *Judah* did engage to *Jacob* for *Benjamin*; *Gen.* 43. 9. *I will be ſurety for him, of my hands thou ſhalt require him:*

*him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.* And therefore when *Benjamin* was to be detained by *Joſeph*, *Judah* pleads hard, and offers himſelf to abide in his ſtead and to be a Bondman there; ſo that *Benjamin* might return to his Father with his Brethren *Gen.* 44. 33. Chriſt hath undertaken to bring all thoſe out of their Bonds and Fetters, which the Father gave unto him, and to ſet them in Heaven before him. The price is paid, the Bonds are broken, the Chains fallen from your Souls, in which you were held while unconverted: as he hath opened the *Priſon-doors* that you might come forth, ſo he will open to you the *Palace-gates* that you may enter in: for hopes hereof be thankful, be exceeding thankful and rejoyce in the Lord your Redeemer.

Second Exhortation. The next Duty I would preſs upon you *is, to be compaſſionate, and to put on tender bowels of pity towards thoſe that yet are bound in the Fetters and Chains of their ſin and guilt*; whileſt you do rejoyce in that you are free, do not forget to commiſerate them that yet are Captives.

1. Let *Miniſters think of this* when they are ſtudying for, and praying for, and preaching to their people, how they be in Bondage and in ſlavery, and that except their Chains be

loosed and their Fetters broken and knocked off, their souls are lost for ever, and that they will be faster shortly bound hand and foot and cast into a place of outer and eternal darkness; some serious and believing thoughts of their present danger, and their future misery would put more life into all we do for their recovery and prevention of their everlasting condemnation. Should we then preach unto them with such lukewarmness, as if we were telling them a tale, or saying such things in that manner, as if we did not believe our selves the things we do declare? or as if it were no matter whether our hearers did believe, receive and obey the Message we deliver to them or no? when yet they be the great and weighty truths of everlasting Life or Death: to preach a Redeemer to Captive souls what skill and life, and love doth it require? what zeal and pity to their souls doth it call for? Oh that God would pardon the want of these in me, give me that belief of their eternal state and seriousness of heart, that I may ever speak and preach the Doctrine of Redemption to enslaved sinners, as to those that are undone for ever, except they be prevailed with to come to him, submit to him, accept of him, and give up themselves to be His *wholly*, and to be His *only* that hath paid the ransom for their deliverance. When some years since I was called occa-

occaſionally to preach to the *Priſoners in Newgate*, and ſaw my Hearers come in Fetters, and heard their Chains ratling at their heels, methoughts it was an affecting ſpectacle to ſee men before me that were ſhortly to be called to the Bar of Men, and be tried for their lives, and ſome likely to be ſentenced to death and put to execution: but if we do behold our Hearers ſtanding before us, though free from ſuch material Chains of Iron, yet bound faſt in their luſts and ſins, and conſider they muſt be ſhortly tried at the Bar of God, and if not delivered by Chriſt, muſt receive a ſentence of death, baniſhed from the preſence of the bleſſed God, caſt down to Devils and damned Spirits, it ſhould move us to pray for them, weep over them, and preach unto them with greateſt pity and compaſſion. To ſtand and view ſo many perſons, amongſt whom many are the Devils Captives, whom he is leading Fettered to eternal perdition, ſhould raiſe in our hearts ſtrong workings of affection towards them, and ſpeak unto them with that earneſtneſs and tender love, as becometh thoſe that are ſpeaking in the Name of God to loſt ſinners in order to their recovery and deliverance from Captivity.

2. *Let Parents that are made free, pity and compaſſionate their Children that yet are bound.*

If any of your Children ſhould be laid in Irons for ſome Fact committed againſt the Laws of men, and carried Bound to Execution, would not this like a Sword pierce your very hearts, be matter of grief and trouble to you? would not tears plentifully flow from your eyes, and bitter lamentations from your mouth, that ever you ſhould bring forth, and bring up children that ſhould end their days in ſuch reproach and infamy to you and them? or if any of you had a Son abroad, and you ſhould hear he were taken Captive by the *Turks*, or were in the *Spaniſh Inquiſition*, what ſhedding of tears! what wringing of hands! what ſmiting on your breſt would theſe tidings make! what dolorous complaints and grievous moans would you make! ſaying, *O my Son, my Son, my poor afflicted and diſtreſſed Son, thou art fallen into the hands of barbarous and cruel men; thou art put to drudgery and ſlavery! O my Son, my Son, what ſhall I do for thee, my Son. Oh that I could give or find a ranſom for him! if all I have would ſet him free, he ſhould not lie in Chains and Fetters, nor continue in that ſore Captivity!* Why, you Parents! would you thus lament the miſery of your Childrens body, and do you make nothing of the the miſery of your Childrens ſouls! would you thus take on, and grieve and mourn for their outward bondage, which is conſiſtent with the good condition of their ſouls, and will ſhortly have

have an end, and yet is it nothing to you, to ſee them in their ſpiritual bondage, captivated by Satan, and in danger of being caſt into an everlaſting Dungeon of black and thick darkneſs! Oh why do you not ſpeak to them, and tell them of their miſery and their remedy; how they came into this condition, and how they may get out of it? why do you not, day and night plead with them, inſtruct them, and exhort them, that they may eſcape the torments of Hell hereafter, by being brought out of their bondage now? why do you not pray to God, that he would make them free? why do you not plead at the throne of grace, and ſay, *Lord, I have Children that are Satans Captives, my poor Children are faſt bound in Fetters of ſin, in the Bonds of iniquity: O thou God of grace, that haſt ſhewed favour unto me, ſhew favour to my children alſo! Oh that they may be releaſed! Oh that thou wouldſt pleaſe to pity them in their Bondage, and for the ranſom of thy Son let them be redeemed, and by the powerful workings of thy ſpirit have their wills ſubdued, and inclined to accept of the only Redeemer; him thou didſt ſend to proclaim liberty to Captives, Oh that by thy grace thou wouldſt cauſe them to come in, and lay hold upon the mercy granted in the proclamation of the Goſpel, that they might not periſh in their Bonds.*

3. *Let Maſters that are made free and ſet at liberty have compaſſion on their ſervants that*

*fettered in their Chains of ſin.* They are not only bound to you (to be ſo bound is in order to their good and their freedom) but are alſo bound in the Cords of their iniqnity, which is their preſent ſlavery, and tendeth to their eternal miſery; doth it not pity you, to ſee your ſervants, to be ſervants of the Devil, and in bondage to their luſts? doth not your hearts work within you to conſider that any under your Roof, ſhould be drudges unto Satan? or do you ſee this, and have you nothing to ſay unto them all the week long, to make them apprehenſive of their danger, and ſenſible of their miſery? is it enough for you to teach them the skill and art of your trade, and at the expiration of ſeven years to make them free, while you do neglect to help them (as inſtruments under God) out of the thraldom of Satan and of ſin? or can it ſatisfie you that they have at the end of their Service to you, the *freedom* of the City or Corporation where you and they do dwell, while they are not brought into the liberty of the Sons of God? or can you have peace in the neglect of your duty, to think they came into your family Bond-ſlaves to ſin, and after ſeven years time, they go out as they came in? or ſhould you not endeavour that they may be ſpiritually free, while they continue ſervants unto you? Oh how would they have cauſe to bleſs God for you, and that ever they came within your doors,

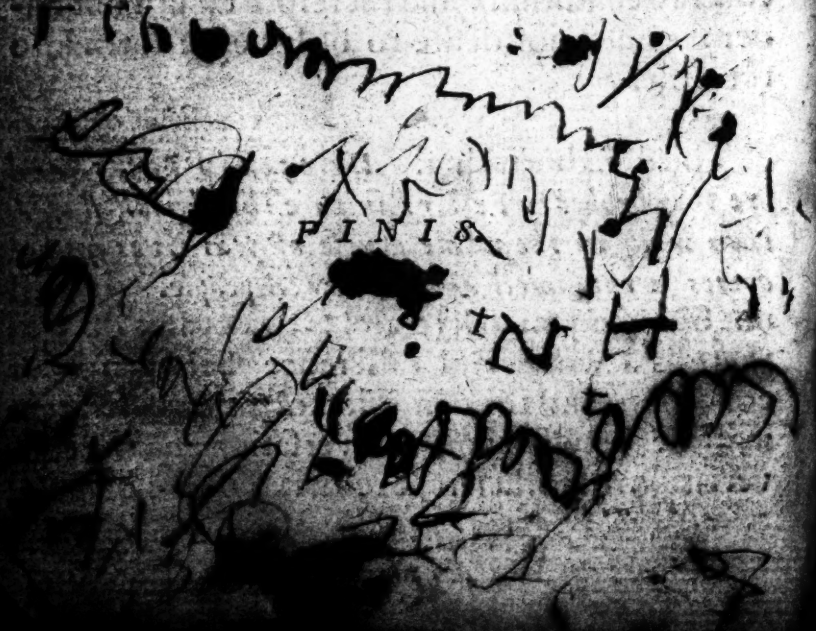
and

and dwelt within your walls, if they may ſay, when I firſt became a Servant to my Maſter, I was a ſervant to my luſts alſo, but by his inſtructions, admonitions, and example, I became a ſervant of God, before I ceaſed to be a ſervant unto him? if it ſhould be otherwiſe, let it not be through your neglect; for as it will not be without ſin and miſery to your ſervants, ſo neither will it be without guilt on you.

The like I might urge upon other relations, acquaintance and friends, husbands to have compaſſion on their wives, wives on their husbands, one Neighbour on another; you that know what it is to have been in theſe curſed Bonds, and what it is to be made free, do your utmoſt to help and ſuccour them that be in chains of ſin, and and know not the evil of it, nor the good of the contray condition; and therefore mourn not under the one, nor deſire to be brought forth into the other.

Third Exhortation. *Were you in Bonds, and are they broke? in Fetters and are they knocked off? then walk in the whole courſe of your lives as becomes a ranſomed and redeemed people.* It will not become you to live and act as others do; as there is a wonderful difference between your condition, and the condition of others, ſo there muſt be, betwixt your converſation and the converſation of others. See that you be humble, holy,

holy, heavenly: see that you be fruitful in every good work: faithful to your Lord-Redeemer, and be no more intangled with those sins and snares you are delivered from. Now you are enlarged, walk close with God, holy-strictness is the greatest and the truest liberty. *Psal.* 119.45. *I will walk at liberty: for I seek thy Precepts.* Remember he that hath called you to liberty, gives you not leave to live licentiously, but to tread in the paths of piety. Go on then, Hold on your way, continue and persevere therein to the end, and when the servants of sin, at the coming of Death, and the Day of Judgment, shall be bound in a place of darkness, pain and torment, you shall be free in a place, a Palace of rest and light, of life and love, singing, sounding forth the everlasting Praises of your Redeemer. *Amen.*



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